

Volume XXXVII

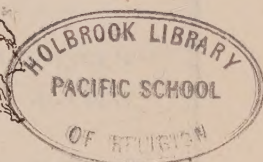
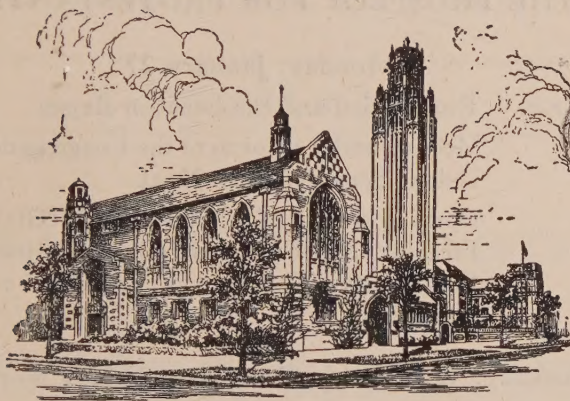
JANUARY 1947

Number 1

The Chicago Theological Seminary

REGISTER

LEVEL
ONE



THE MINISTRY

The Call to the Ministry

The Ministry of Reconciliation in Tension Areas

The Challenge of the Rural Ministry

Green Grow the Suburbs

Why Not Choose the Mission Field?

What Does the Layman Expect of His Minister?

The Minister as Teacher

The Charge to the Candidate

If the Christian Church Has a Gospel

Are Young People Entering the Ministry?

A Seminary Student Looks at Clinical Training

Mervin M. Deems

James S. Caskey

Donald O. Mills

Edward F. Manthei

Albert Buckner Coe

By a Layman

Joseph F. King, Jr.

Ross Snyder

Ralph D. Hyslop

Ervine P. Inglis

George R. Tolson

Alumni Notes, Book Reviews, and
The Hammond Library Extension Service Bulletin

The Sixteenth Annual

MINISTERS' WEEK

AT
THE CHICAGO THEOLOGICAL SEMINARY

Monday-Friday, January 27-31, 1947

Theme:
THE PROSPECT FOR PROTESTANTISM

Monday, January 27

- 2:30-3:30 P.M. Registration and enrolment in classes
- 3:30 P.M. Meeting under auspices of the Congregational Ministers' Union. Speaker: FRED NEAL
- 8:00 P.M. Opening service of worship. DR. MCGIFFERT *presiding*. Preacher: RAY FREEMAN JENNEY, Pastor of Bryn Mawr Community Church and President of the Church Federation

Tuesday, Wednesday, Thursday, Friday mornings

- 8:00-8:20 A.M. Service of worship in Thorndike Hilton Chapel conducted by alumni of the Seminary
- 8:30-9:20 A.M. Four courses:
1. Frontiers in Religious Education (ROSS SNYDER)
 2. How the Sociologist Helps the Minister (SAMUEL C. KINCHELOE)
 3. Contemporary Scholarship and the New Testament (AMOS N. WILDER)
 4. Protestantism and World Religions (MERVIN M. DEEMS and JOACHIM WACH)
- 9:30-11:20 A.M. Four sessions for all participants, on the general theme: "The Prospect for Protestantism"
- Tuesday:* Protestantism and Education (ERNEST C. COLWELL and JAMES F. FINDLAY)
- Wednesday:* Protestantism and Catholicism (HAROLD FEY)

(Continued on page 40)

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. Entered as second-class matter April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress, August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

The Chicago Theological Seminary

REGISTER

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational Christian Ministers of the Middle West*

MERVIN M. DEEMS, *Editor*

(*Advisory Committee: A. C. McGIFFERT, JR., A. N. WILDER, D. D. WILLIAMS*)

VOLUME XXXVII

JANUARY 1947

NUMBER I

THE CALL TO THE MINISTRY

By MERVIN M. DEEMS

SOME years ago a Seminary student in mid-career confessed to a faculty friend that, all sense of urgency and vocational calling having departed, he had decided to call quits and leave the ministry. He was told that it was a good time to get out! Nevertheless, as partial result of that conference, the student finished his course, later served as chaplain in the Pacific, and now shepherds a flock to the best of his ability.

Every minister, I suppose, has this temptation to "get out." The temptation could be accounted for, but I am not trying to do that. It exists, and it persists. What keeps the minister going, then? It is, I think, the call.

How does this call come? Doubtless, it makes its impress on individual souls by various means and sometimes through devious channels. But its core is a certain truth or urgency or necessity—a some-

thing which, if not obeyed or answered, leaves one not only all forlorn but with a sense of failure or of futility. Upon Paul necessity was laid. "Woe is unto me if I preach not the gospel!" Admittedly, the ministry is not for all, but for those who are called it is a compulsion.

There are three irreducible terms here: "woe," "preach," "gospel." Our century is about as far removed from the first Christian century as it possibly could be, at far greater distance than the nineteen hundred calendar years would indicate. The tension arising from the complexity of life of the ordinary individual today was nowhere on the horizon in early Christianity. This complexity forces a specialization of job which reaches even into the general profession of the ministry, so that one may be a teacher-minister, a counselor, an industrial chaplain, a worker with special groups, a missionary (which, in turn, breaks down often into some

special interest or interests), a social worker, a distinctly rural pastor, and so on. This is, of course, to acknowledge the influence which society has had upon the calling. Yet, by and large, most ministers are associated with churches and with preaching and with untwisting the tangled lives of their parishioners. The calling is still mainly that of preaching a gospel and of curing souls. This is what it was, is now, and will be for a long time to come.

Indeed, we might agree that there seem to be similarities between our age and that of the first century of the Christian era, similarities of society, of what needs to be preached, and of the urgency for preaching it.

The fact that the Greco-Roman world was "one world," and had been since the days of Alexander the Great, did not simplify life for the trader, the soldier or sailor, the student, the farmer, the landlord, the lawyer, or the money-lender in the first century A.D. To be sure, "foreign" lands were more accessible, and travel across seas, while always hazardous, was no longer an extraordinary feat. Yet, when a man who had been reared to reverence and believe in some local deity suddenly found himself thrust into a larger world, his religious problems grew in complexity as well as in number. Today there must be many who are honestly trying to imagine the spiritual possibilities of a "one world." They grew up when religion was a matter of local concern and expression through the family and the denominational church. Now their world is at once much larger and much smaller than it ever was before. And science has stepped in and told us that we cannot any longer believe certain things. In other words, people are needing some spiritual resource for living in a world which, although smaller, is ever enlarging in its implications and demands. If this is "one

world or none," our call to the ministry is deepened by the need for a gospel which will declare a definite bond of unity between peoples and their God. This brings me to the second similarity.

The call is to preach a gospel. At the beginning of the Christian movement a gospel was proclaimed. It was the good news that God was in Christ, reconciling the world to himself. The need of good news in our age no one will deny. "Millions of people," to use the words of Rufus Jones (as nearly as I could get them down), "are wandering about between an old world dead as a dodo and a new world not yet born." To this new world the church is often ill-prepared to bring a gospel. To be sure, there will be variations in the message and differing emphases in its application, but there is in essence good news for our distraught world. Is it not that under God man can recover his spiritual dignity and can pursue his way, as the unique creature he is, toward his high destiny which lies within possibility of attainment?

You will already have surmised the third similarity in our two ages. I refer to the *urgency* which is laid upon us all. Early Christianity possessed a forthrightness and a propulsion because the age was ending. An entirely new order was about to be introduced. As far as possible in the little time remaining, man had to be prepared for the change. But you and I are now thrust into a new age, the atomic age (see the lead article in the Book Review section), and imagination fails even to grasp it. We have so little time to save our world. Therefore, our message and what we do will be tinged by this immediacy, for time is of the essence.

Here, then, is an imperative call to the ministry, to preach good tidings to all people and to effect a cure of souls tempest-tossed in a civilization often too complex to be comprehended.

We have devoted this issue of the *Register* to the ministry. Those who contributed the articles wrote on the challenge of the ministry from the vantage point of an area close to their interests and

out of their experience. Perhaps a viewpoint common to all would be that not only is it a great time to be alive but it is *the* time to be heeding the call of the ministry.

THE MINISTRY OF RECONCILIATION IN TENSION AREAS

By JAMES S. CASKEY

[After graduating from the University of Illinois and this Seminary ('31), the author held pastorates in Wisconsin, Illinois, North Dakota, and Minnesota before going to Boulevard Congregational Church, Detroit, in 1944.]

PEOPLE move to cities to get what is available there: jobs, excitement, and other "advantages." The coming-together of so many kinds of people in an environment that is not native to them and for purposes that are largely self-centered creates tensions between and within individuals. Soon these seekers find others whose interests seem to coincide with theirs, and they band together "to get our share," or more, of goods or opportunities or pleasures. The occasional collision of interest groups touches off this explosive mixture of fear and selfishness. Some of the repercussions are felt as strikes, riots, shutdowns, mass meetings, journalistic misrepresentation, instructed voting, crime, violence, and corruption. In modern American industrial cities both men and groups come to critical moments when they can no longer endure the tensions that have accumulated.

Who is in a position to alleviate these critical tensions? There are many highly organized efforts on the part of libraries, schools, social welfare agencies, and service clubs to interpret certain groups to each other. These are very important but

necessarily general and impersonal. Whenever reconciliation occurs, it is brought about through the personality of someone whose motives are beyond the struggles that create the tensions. Some public-minded citizens achieve this objectivity and are accorded a hearing by both sides. Among these the Christian minister who carries the city upon his heart and is a true pastor has perhaps the best opportunity to exercise a ministry of reconciliation.

Clergymen render conspicuous service by acting on mediation boards in labor disputes and on committees created to deal with specific situations in other fields. When a preacher secures accurate facts regarding strife in the community and uses them in the pulpit, he does something to dispel the rumors that breed more violence. It is assumed that he presents the undistorted truth and has the welfare of all men at heart. Some ministers contribute to better race relations by serving as pastors of churches which include members belonging to two or more races. Others try to bring about the same results through fostering acquaintance between congregations of different races. Pastors

of the better-known churches give much of their time and thought by sitting on city-wide boards and committees in which representatives of otherwise divergent groups work together on problems of the whole community. In these shoulder-to-shoulder efforts their differences recede into the background.

Not many Protestant city ministers serve in these direct and conspicuous approaches to the task. This, however, is not to say that most city clergymen do not exercise a ministry of reconciliation. In my opinion, the less conspicuous service is the more significant by virtue of its bulk. The unabashed pulpit interpretation of the frustrations, needs, and aspirations of segments of the population which are not vocally represented in the congregation is a costly and often unappreciated form of this work. The introduction of an ameliorative, brotherly word into the conversation as it begins to take an unfriendly turn regarding a minority group; the deliberate bringing-together of equally capable union men and shopkeepers; the constant reference to the high ends toward which all of us should be striving together in the interest of the whole populace—these humbler, slower, more personal, and, therefore, more arduous methods of work also constitute the ministry of reconciliation in tension areas.

An employed wife cracks under a combination of domestic and occupational circumstances, and her truck-driver husband is guided from chiropractic care upon which he has relied into the hands of a medical psychiatrist who has access to one of the few hospital beds available. This is done promptly in order to assure full recovery. A high-school Senior who had joined the church in childhood but who is no longer in touch with it is arrested with his gang after they have broken into numerous homes "just for excitement." He is reintroduced into the church's

wholesome young people's activities so that the considerate handling of the matter in juvenile court will not be defeated later by his return to his former companions. An elderly couple, whose home is their only asset, are painstakingly taught the virtues of their colored neighbors and are repeatedly helped to put the best light upon their own inescapable situation. The service veteran who returns to find his neighborhood changed and new sorts of people employed in the shop where he once felt at home is given new companionship and an understanding ear. The girl who has run away from the city with an older friend is re-established in her family and supplied with attractive contacts in her own age group. While this catalogue sounds as if the pastor tries merely to clean up the debris left by individual explosions, it is given to suggest the definite personal ways in which he works. It is more often true than not that the individual whose living falls into a tolerable pattern after such an experience shows less resentment toward people who differ from himself and may become an added force for reconciliation in at least one relationship.

The leadership of a city congregation is an exacting responsibility and drains all the energy of an ordinary minister. Perhaps that is why only a few Protestant ministers are active in bringing about reconciliation between groups. It is surely one of the places in which Christianity can bring salvation to human society. The minister does it both as disinterested citizen and as pastor. The church serves by being a fellowship in which the individual feels himself cared for by the group and by the Lord. Still, the need of reconciliation in tension areas is greater than either the present techniques or the present leadership can meet. It is one of the most exciting phases of the modern Protestant ministry.

THE CHALLENGE OF THE RURAL MINISTRY

By DONALD O. MILLS

[Mr. Mills is a graduate of State Teachers College, Stevens Point, Wisconsin. He has been a student in the Seminary and went from a pastorate at Union Grove to his present field, Two Rivers, Wisconsin, in 1944.]

TO A considerable extent the challenge of the rural ministry is the challenge of the ministry as a whole. These are times when energetic and skilful Christian leadership is not only a desirable means to the achievement of a circumspect society but also, as we should have realized all along, an indispensable means to human survival.

There are certain aspects of rural Christianity, however, which give to the pastor of a town and country church a position quite unmatched in dignity and significance among the servants of God. The pity is that this secret seems to have been guarded with the utmost care. The country church has been viewed by too many ministers as the proper habitat of neophytes and superannuates; to be caught there after thirty or before seventy is a professional humiliation of the first order.

Obviously, the rural church has its limitations. Relatively small constituency has often meant an inadequate church plant; few able officers, musicians, and teachers; insufficient numbers to maintain effective parish organizations; and poor housing and salary for the minister. Unfortunately, we have permitted a vicious circle of diminishing leadership and support to aggravate an already pathetic situation. It is optimistic to boast that the Wisconsin Congregational Conference is losing but one church a year only when you recall that for a long time the rate was three a

year. Now we are discovering that, while some churches ought to die, a church should live that can. Understanding itself and its community, making full use of available resources, and ministering to the whole range of human needs, the country church not only can live but can reward those who minister to her with gratifications in abundance.

It is not naïve sentimentality to say that country life is one of the richest compensations for the rural minister and his family. Here one sees life whole, living close to elemental things; here the children can be spared the worst of the corrosive influences so characteristic of the urban community; here, with fewer irrelevant distractions, is leisure for the cultivation of mind and spirit; here the blessings of God are most directly manifest and stewardship is most easily practiced and taught.

The rural church offers an opportunity to build community in the truest sense. The minister can know his people, and they can know each other, for the neighborhood is, or can be made, homogeneous. The intimate and stable relationships which make it possible for the minister to win the confidence of the people in himself and the cause set the stage for the only really effective evangelism. And all statistical disadvantage to the contrary, the country church has the best field for recruiting. Nationally about 50 per cent of the population is unchurched, but the pro-

portion is higher in rural areas. While the number of full-time farmers is being progressively reduced, the number of non-farm country people is mounting rapidly. Decentralization is more than an attempt to escape the atomic bomb. As our people are being drawn back to "the holy earth," it is up to the church to remember the land, to keep it holy.

The rural minister has the chance to exercise perhaps the most determinative influence in American life. It is a well-known fact that cities and city churches do not reproduce themselves. In four generations ten church members in the city will produce three and one-half members; in the country, twenty-two. The city skims the cream off the rural church to recruit its teachers, doctors, lawyers, captains of industry, scientists, and labor leaders. Our present impasse in morality can be resolved at the grass roots. The intelligent and courageous country preacher may not get the credit, but he will know what, with the help of God, he has been able to do.

When Christian leaders are to be won by promises of comfort and security, the sun has set on the redemptive enterprise. The rural ministry offers an especially strategic opportunity for doing the work of God; evidence of that is its strongest recommendation to our young men in the seminaries. Here are all our new skills in community analysis, parish management, personal counseling, adult education, ecumenical action, and the rest, for the most part almost untried. Here are hundreds of marginal churches, poorly manned and equipped; yet most of them are desperately needed if the complete secularization of their communities is to be halted and America is to be given a chance to rediscover her soul.

Just what the specific procedures should be is yet to be determined. It seems clear that denominational subsidies are

useful only as an emergency measure and that, if the crutch is not rather quickly thrown away, the patient is crippled for life. Most yoked parishes violate natural community lines and divide the minister to the point of ineffectiveness. Ecumenicity has flowered at the local level in numerous federated and union churches with varying success. The larger parish, with its specialized division of labor, has proved useful. Several group ministry plans are providing fellowship and mutual aid as much appreciated relief from the discouraging isolation of the beginning pastorate. Many churches have taken a new lease on life with the Lord's Acre. The prospective open-country experimental parish at Emerald Grove, Wisconsin, is following the lead of such pioneers as Russell Hoy of Coshocton, Ohio, in setting up the minister as a "homesteader." The answers will be found; well-trained young men with energy and imagination will hammer out the solutions of our stubborn economic, social, and religious problems on the field where they need to be solved. Our daring interchurch, interracial, and international objectives will be tested and applied where the people *live*.

The belated concern for the town and country church is rising like a tide just now. Such evidences as the impressive report of the section at Grinnell on "The Rural Situation" indicate a new disposition to support the rural work with resources of every kind in the hope of reversing an ominous trend. The National Convocation had the largest and most enthusiastic meeting in its history early in November. The Rural Life Fellowship both within and among the denominations is a growing medium for stimulating this ministry to rural areas. The National Catholic Rural Life Conference, realizing that any group with only 10 per cent of its constituency living in the country is in a precarious position, has embarked on a

determined crusade, one of the avowed objectives of which is "to convert non-Catholics living on the land."

The preponderance of our Congregational churches falls in the rural classification. Every conference office and placement agency is having difficulty finding enough able men to meet its requirements. The need is apparent, the oppor-

tunities varied and challenging, the cause fatefully urgent; the lack is only for qualified and willing leadership. There is evidence that if evangelical Protestants lack the disposition to recognize and seize this strategic opportunity, others will do so. The alternatives would not seem to offer the happiest solutions in terms of man's quest for responsible freedom under God.

GREEN GROW THE SUBURBS

By EDWARD F. MANTHEI

[The author, a graduate of the University of Wisconsin and of C.T.S. ('38), after serving the First Congregational Church of Colorado Springs, went to his present pastorate at Western Springs, Illinois, in 1945.]

WHETHER it is the hope of a highly urbanized society or is the forerunner of disaster, Suburbia, it seems, is here to stay.

The United States census tells us that, while the population increased 7 per cent for the country as a whole, the suburban population between 1930 and 1940 increased approximately 30 per cent.

There is no doubt about it: quiet streets, better schools, pleasanter houses and yards are attractive to one who knows the hurried, crowded life of the big city. To enjoy these advantages there is a price. The cost in dollars and cents means that only those of above-average incomes can live in Suburbia. In the natural course of our present economic arrangements that means that the majority is excluded.

Yet the greatest price one pays in Suburbia is not economic but spiritual. The member of an exclusive economic group feels driven to become exclusive socially as well. What a man has achieved by way of a pleasant neighborhood he feels called upon to protect. "Suburbia" and "re-

strictive zoning" become synonymous terms. Where natural—or unnatural, if you will—exclusion fails, restrictive covenants succeed; and the result is social isolationism.

When, as a member of a particular group, an individual consciously engages in an activity of exclusion, something happens to his attitudes. Individuals acting thus begin to protect themselves and their children from social change and, worse, from anything that faintly suggests a real or imagined threat to what they have and are. They can, by means of the 8:09 and the 5:19, connect and disconnect themselves from the city that provides their livelihood but whose problems they need not necessarily share. Their sense of social responsibility can slowly but surely be suffocated, except in the little domains of which they are the masters. It is possible, then, to talk more about democracy and be less democratic, to build bigger churches and be less Christian, to give more to the Red Cross and the community chest and be less humanitarian. The great tragedy is that,

while they know it happens to others, they do not always know that it happens to them. The suburban mind develops so subtly that its possessor never really knows when the change takes place in him. He feels just as tolerant and as unprejudiced and as unexclusive as he did before he became a suburbanite. It is well-nigh impossible to make him see that he has acquired a more intensified set of prejudices and self-protective attitudes than he had before.

All this means, of course, that yards, gardens, better salaries, and inner-spring mattresses notwithstanding, the suburban minister has a difficult time, not only with his parish, but also with himself.

When I was in Seminary, the so-called "problem churches" were the inner-city churches that were becoming emptier and the rural churches that felt a compulsion to be more like city churches. All the eager young parsons scorned the softer berths of the suburban churches and gloried in the "Grass-Roots Itch." You had to avoid these self-protected churches and deal with the struggles of the masses of men. Life with a capital *L* was to be directed, nurtured, and transformed where sharecroppers languished or modern cliff and cave dwellers swarmed in close proximity. That was called getting down to the grass roots of the situation. And, of course, we were half right. But the other half of being right is in seeing that there are grass roots in the suburbs, too. If wrestling with problems seems desirable, exercise awaits you in Suburbia, for suburban churches are problem churches, also. To be sure, their Sunday schools flourish; they keep their memberships up, their budgets raised, and their benevolences at a fair degree of respectability without too much struggle. For all that, they are not proportionately distinguished for their Christianity. When Suburban Christians take serious inven-

tory, they are scared, because they want so badly to be what they are and they know well that they ought not so to be. Read "The Suburban Mind" by Carl von Rhode in the April, 1946, *Harper's*. The situation is serious. We bow deeply from the waist when someone is referred to as knowing the problems of the great city and is praised for his work in those difficult areas. But the opportunity seldom comes to bow before someone of similar stature and achievement in the suburbs. We love, honor, and cherish the dogooders who catch the commuters' special to "lift the level of life in the blighted areas of the great city," but we will love, honor, and *obey* the good man who takes the train *from* the city and knows what to do about the blighted areas of mind and spirit in Suburbia.

Here is the greatest concentration of future leadership in America, with opportunities for the best education our country can offer. Here are young people with positions of influence and prestige and power waiting for them. Here are the resources for the kind of financial support the church dare not lose. Here are materialism, secularism, and social exclusiveness. Maybe these enemies of the church and of democracy are cracking under the onslaught of the Boy Scouts, Girl Scouts, women's clubs, leagues, P.T.A.'s, and good people everywhere. But it is a silent crack if they are. I can see on the horizon no ready-made organization or institution other than the church that has a chance to touch the heart of the problem. All these others can be allies, but to deal realistically with the problem of the suburbs in American life we have to have the church. And with the church, the problem is not hopeless. And for the church, we need a minister. Among all the qualifications for the ministry, the suburban minister needs especially these three. He needs to be able to deal with the problems of the suburban

church (a) without hopelessness, which is the number one enemy, (b) without succumbing to its charm, and (c) without wearing out his welcome. If a young man motivated by the desire to serve the church and looking for an opportunity to sink his teeth into a "tough" situation can walk daily with frustration and despair and yet with hope—your church awaits you in Suburbia.

On the credit side of the ledger there is wholesomeness to start with, devotion to the church to build on, and an anxious searching for the Christian way with which to build. The gremlins of Suburbia may conspire against you, but as Christian saw the Wicket Gate not at hand but dim in the distance, so you can see it, set your course by it, and do the cause of Christ a great service.

WHY NOT CHOOSE THE MISSION FIELD?

By ALBERT BUCKNER COE

[Dr. Coe, able minister of the First Congregational Church, Oak Park, since 1930, is also a Director of the Chicago Congregational Union. This summer he returned from a four months' inspection tour of mission stations in India, and this challenge of the mission field is the result of what he saw.]

I HAVE had my eyes opened in regard to the work of a missionary. For a long time I have given lip service to missions. I have read with interest and satisfaction books on missions, such as Sherwood Eddy's *Pathfinders of the World Missionary Crusade*. Furthermore, many of the missionaries I have known have commended themselves to me as able and gifted. But I have failed in full appreciation of them because I did not visualize the extent of their service and the effectiveness of their work. I have recently returned from a four months' study of the Congregational Christian missions in India and the missions of some of the other denominations. In a less thorough way I have studied mission work in Lebanon, Syria, and Turkey. I see now as I never saw before the picture of our missionary work—its weaknesses, yes, but much more, its strength. My eyes have been opened.

Since my return from India and many countries in the Near East, the question

repeatedly comes to my mind: Why do not more men and women choose Christian service in the mission field as a life-work? There is a challenge and an interest in it that is unmatched. If I were beginning my ministry all over again and could know what I know now of the accomplishments and the challenge of missionary work, I should consider very carefully the field of missions as a lifework.

What are some of the reasons for this conviction?

1. Missionary work, as it is set up and established, is full of challenge. It is more elaborate than I had thought. It is more respected than I had thought. Mission work is carried on in missionary communities, which include churches, schools for arts and for trades, hospitals, and clinics. The buildings are, for the most part, excellent. The program is superior. If one wishes to teach, there are many schools and colleges that demand the best scholars. If one wishes to practice medicine or surgery, he finds satisfactory facili-

ties and countless eager patients. If one wishes to preach and if he has a message, there is opportunity for him. If one wishes to do so, he may give his life in love to the thousands of villages and towns that dot the world.

2. The people of our missionary lands are appealing. Most of them are poor, unbelievably poor. They have so few of the comforts of life. Many of them have never heard of radios or frigidaires or motion-picture palaces. Of those who have heard of these comforts, few have enjoyed them. But, poor as they are, the masses of people in faraway lands are eager for spiritual values. They are basically religious, and they are responsive to guidance in their religious life. They are mentally capable and await only the stimulus of a teacher. They crave love, not mastery. They crave the love of people who have, in turn, experienced the love of Christ.

3. The missionary can be and often is a Christian statesman. The world is being remade. There is everywhere a pulsating desire for independence. As empires wane, subject nations must stand upon their own feet, solve their own problems, make their own international agreements, care for their own people. It is important that these nations learn to do the generous thing by others, not the selfish thing. They must be led away from the resentment that so many of them feel toward the larger and physically stronger Western powers. All of this makes a challenge for the well-trained missionary whose

heart is warm for the Christian enterprise.

Two of the many able men I have met in the mission field are at this moment doing indispensable work in Christian statesmanship in danger spots of the world. One is Dr. Van Ess of Basrah in Iraq. Dr. Van Ess is a scholar in Arabic. He wrote recently a book entitled *Meet the Arab*. It is an authoritative book on a subject of great importance in that land today. The author is respected by the Arabs among whom he lives. He is respected by Western men who find themselves in that part of the world. His counsel is sought in questions of dispute. Though a regular missionary, he is a Christian statesman. The other man is Dr. Alford Carleton, president of Aleppo College in Syria. He knows well his part of the world. His judgment on questions relating to the Near East is sought and respected by the state departments of at least two of the Western powers. What an opportunity for a thoroughgoing Christian to stamp official decisions concerning nations with the seal of the Christian emphasis!

4. Finally, in the face of a torn world, with hatred, suspicion, and strife everywhere, there come with renewed force the words of Jesus: "As my Father hath sent me, even so send I you." There is warmth and command in that sentence as compelling today as in the first century. If one is prepared by natural gifts, spiritual sensitiveness, and educational attainments, he will do well to heed the call.

WHAT DOES THE LAYMAN EXPECT OF HIS MINISTER?

[The Editor wanted a layman's report on the ministry. Accordingly, he asked a member of our Board of Directors for an article. The layman agreed, provided that his name was withheld so that he might be free to say what he thought. I am glad to transmit to our ministers this view of the pulpit from the pew.]

WHEN I was asked to write an article on this topic, I said "Yes" too easily. I had been preached at for thirty years, and I was quite ready to "talk back." That state of mind did not last long. It gave way to a rather uncomfortable feeling that I had undertaken a serious job, and, had I not made a promise, I would gladly have ducked the responsibility.

The layman and his minister are much the same kind of folk. Although the minister often has a better education, the layman usually has more practical experience. I believe that it would be an admirable plan to compel the layman to preach once in a while and the minister to have experience meeting a payroll. They would understand each other better.

Now what does a layman expect of his minister? First, of course, he expects him to be a sterling man, and I should testify that ministers generally qualify. I knew one minister who had an uncontrolled temper. When he became a minister, a good criminal lawyer was lost by default. If he had lived, he would have wrecked his church, but he was a striking exception to the rule so far as my experience goes. Most ministers are fine men; otherwise, they would not choose the ministry. That goes without saying.

Next, we expect the minister to give us an example of good citizenship. Some ministers succeed in this respect, some do not make the effort, and some fail. I recall a minister of a Congregational church on

the North Side of Chicago when I was a high-school boy. He was a fine example of a good citizen. He always could be found working for good issues and good candidates. And he never said anything or did anything which you could wish unsaid or undone. His men loved and respected him, and his influence was far-reaching. But it required sound judgment and great care to be as active in public matters as he was. His activity helped his church. Unwise activity would have harmed it.

A layman ought not to expect his minister to be a great preacher. If he happens to be, that is fine, but I do not consider it essential. Any man who chooses to study for the ministry ought to be potentially a fair preacher. If he realizes that he cannot preach, he ought to give it up. And if he cannot do a reasonably good job of preaching and does not realize that unfortunate fact, the faculty of his theological school ought to "put him wise." I suppose they do that sort of thing sometimes. It must be a hard thing to do, but it is something which ought to be insisted upon and the sooner the better.

Laymen go to church often under protest and out of a sense of duty. It may have been a baffling week. Some of the men may have tasted bitter defeat. Such men want a "lift." They do not want to hear a talk on economics or listen to a book review. They want inspiration; they are entitled to it, and they have a right to feel disappointed if they do not get it.

The preacher should avoid preaching too long. A short sermon containing one good, helpful idea, well presented and brought to a proper conclusion, is the best kind of sermon. I once heard a man describe the Illinois Central Railroad in these words, "It begins somewhere (New Orleans), it ends somewhere (Chicago), and it goes through a garden (Mississippi Valley) all the way." That, in my mind, is a definition of a good sermon. It ought to begin somewhere, of course, and, what is even more important, it ought to end somewhere. So many sermons are inconclusive! One of my former pastors had such a sense of the dramatic that he would end his sermon at just the right point, often to the surprise of his listeners, but he never failed to "time" his close.

All laymen expect the preacher to make himself heard. To what purpose does a minister burn midnight oil preparing a sermon only to read it with his head bowed over the manuscript. Silent prayer is more helpful! This failing is not confined to the young, the inexperienced, or the obscure. I was once associated with a distinguished Doctor of Divinity, as fine a gentleman as I ever knew and a scholar, who had the unfortunate habit of bending down to look over his notes in such a way that the endings of some of his important sentences were absolutely lost to the listeners. I think it is a fair statement to say that this is a common fault of public speakers, ministers included.

I imagine that most of the public prayers I hear are written some time before the service. They may be lacking in spontaneity, but that is not important. They are much better for me than impromptu prayers and are a very vital part of the service. Some of them are gems.

That leaves for consideration the reading of the Scripture. I have been attending church for at least one-third of a century, and it was not until this past summer that

I heard Scripture read as it should be. The occasion was the funeral service of an old friend. The clergyman who officiated was a distinguished Presbyterian, and he made the Scripture live. It was not an elocutionary effort; it was simple, meaningful, and artistic. Why cannot more ministers be taught to read Scripture well?

The layman expects his minister to be more of an idealist than he is himself, but he expects him to be consistent. He does not want him to inveigh against the "profit motive" and then beg for money for foreign missions and other worthy enterprises. The two things do not go together. Where does the minister think the laymen get money with which to support the church and contribute to its manifold benevolences? Sympathy for the unfortunate is worthy and proper, but let it be remembered that all of the unfortunate people do not work with their hands or belong to a labor union. There may be a man in the congregation who is running his factory at a loss out of regard for his employees. He is not going to rise up and ask for prayers but might be considered sometimes other than at the "every-member canvass."

The layman expects his minister to be a good manager—but not too dictatorial. A dignified, impressive service of worship does not just happen. It is planned and the minister must do the planning. But if he stays with his church a long time and feels very sure of his position, he ought to be careful to avoid becoming the general director of the whole enterprise. Give the laymen a chance to become interested in the church by having them take responsibility for its temporal welfare. Not only give them a chance, thrust it on them!

There are other qualities which a layman would be glad to have his minister possess. Have you seen the illuminated sign in the window of the tailor-shop or

barber-shop: "It pays to look well"? It does. It pays the salesman, and it pays the minister. We had a distinguished minister come to serve as our pastor many years ago. He came from far away and was an excellent preacher, but the first comment concerning him made by a lawyer friend of mine was not about his preaching but about his immaculate linen and French cuffs.

A sense of humor and social grace are also of immense assistance. Both of these qualities are God-given but both may be cultivated by intelligent and careful exercise.

Not only does it pay to look well, but it pays to be thrifty. I cannot remember a mercenary minister (certainly I have never *known* one), but I recall one minister, and a very good one, who left a big church to take a better job. He was not thrifty. His lack in this respect not only worked to his own detriment but it did not help his influence among the laymen. Businessmen in the church respect the clergyman who has a proper regard for the welfare of his family and for his old age.

Nobody suggested to me that I say

anything about the minister's wife, but she is a most important consideration in any church. I have known five—four of them were wonderful women. They were fine from every point of view. Number Two was not so good—she was too much of a manager and not a very good one at that.

Finally, I think most laymen would like to make a friend of their minister, and that is not the easiest thing to accomplish. The fault may lie on either side. I have known very sociable laymen who could not meet their minister with ease. And I knew of one minister who was a good preacher but who did not know how to meet people. He seemed to have no capacity for friendship. If he had, he did not know how to exhibit it. On the other hand, I have known several ministers, two stand out especially, who were great lovers of their fellow-men and who were, of course, loved by them in return. They made wonderful pastors. Do you recall the capacity for friendship exhibited by Ozora Davis? Dr. Davis was a great preacher, but Ozora Davis was always a great friend.

THE MINISTER AS TEACHER

By JOSEPH F. KING, JR.

[The author graduated from Park College and C.T.S. ('31) and since 1942 has been minister of the First Congregational Church, Oberlin, Ohio.]

CHRISTIANITY is not primarily a theology; it is first of all a community which has produced a theology, as it has a morality, a body of customs and ceremonies, organizations, and institutions. But, since Christianity as a community includes a theology, a body of thought, it has a teaching function and responsibility

with respect to its obligation to deepen the understanding of its theology on the part of its present members, to transmit its body of thought to the succeeding generations of children of its members, and to persuade and convince those outside the Christian community.

In our lifetime the Christian group has placed chief reliance on its church schools

and on the institution of preaching to fulfil its teaching responsibility and function. Both of these are under serious question today. I do not share the extreme and long-time doubts of the effectiveness of either our church schools or preaching, though, doubtless, these will always need serious and searching re-evaluation. But I think I can see one very important reason why these two teaching strategies are no more effective than they are.

Both our church schools and our preaching deal too exclusively with ideas as abstractions and in a one-way process. This is to say that our educational process is an active and living process chiefly for the teacher and the preacher. The taught and the preached-at have to sit and "take" it, and what is "taken" does not go so deep or so far as those of us who commonly do the "giving" assume. Perhaps we can take a leaf from those who

are working in the field of race relations and have discovered that, while facts can change attitudes, they are likely to do it better and quicker if the facts are clearly and closely connected with an experience in democratic living.

This is no disparagement of ideas as such or a retreat into irrationalism or non-rationalism; it is to point out that ideas and knowledge are functions of being and that life is more and bigger than thought and ideology.

This would suggest that the teaching-learning group must be the being-doing group. More specifically, it is to suggest that the Christian-learning group must be the Christian-living-worshiping-community. To the degree, therefore, that any group or organization forms a genuine and vital community with a high sense of togetherness, to that degree does its teaching have bite and grip.

THE CHARGE TO THE CANDIDATE

By ROSS SNYDER

[The author, Associate Professor of Religious Education in C.T.S., delivered this inspiring charge on the occasion of the ordination of H. Walter Yoder ('46) to the Christian ministry.]

WE UNDERSTAND each other enough to know that I would not tell you what to do. Whatever I say would attempt to be not my personal desires or voice but the voice of the church militant. If anything I say is authoritative, it will be the voice of the historic world-wide and perpetually self-renewing Christian faith speaking through me.

Nor would I *tell* you, but rather help you, to carry on that inner dialogue which consists of conversing with the Voice

Within. The purpose of my talking is, therefore, not for me to tell you anything but to awaken and to encourage that Inner Voice that it speak out and be itself—bravely, in God's name. Or, to put it more accurately, I would endeavor to put into words the work of God which even now may be going on within your heart—and will continue to do so.

You and I also know how important it is that a person have a historical myth that holds together his past, his present, and his future into a meaning and destiny

so significant that he makes all the important decisions and acts of his life in terms of this meaning and destiny.

If a man were to become aware that he belonged to the human race and if he became aware of the intricate and mysterious nature of this humanity of which he is a part, would he not come to treasure persons above all things and joy in the depth and scope of his relationship with them?

Would he not soon discover that people are not things, nor to be treated as things to be pushed around and manipulated? And that to be even a magnificent animal is not the same as being a person, for within a person are hungers which the animal can never know and which the life of an animal can never satisfy! And it would finally open to him that man is a creative spirit whose hungers are love and meaning of life!

If, during the formative years of his life, he were to live among people who were acquainted with Jesus Christ, if from their lips and lives he heard again and again the story, which came to them in turn from their forefathers, of the God of Jesus and the Prophets, and if through personal living and long years of study he were personally to discover this God with whom all men everywhere must come to terms and within whose life all men may live and move and have their being together; would not this God become the light of his mind, the joy of his heart, the strength of his will? In the service of this

God, this man would find his freedom and existence as a person!

And would not his greatest horror concerning himself and his people be that he might become isolated or alienated from this living God?

Having found so great a salvation, he would now want to offer it to all men and to become a witness and an ambassador of this life greater than his own.

He would then discover that within men there is a resistance to this good news. It is almost unbelievable, but it is true, that the invitation of this God is rejected. This man now becomes aware of all the evil that is in the world and within the hearts of men, including himself. He becomes concerned over the lack of love in the world and the lack of vivid, whole-hearted Christian democratic man—in his full amplitude.

But his heart is filled with compassion rather than with condemnation for these people who are enslaved, for they are enslaved by those who, by prejudices and slogans, are now bringing mankind back to the abyss of war and are now repointing the children of man with mankind's most expensive and damnable sins—hatreds, meanness of spirit, smallness of mind and faith.

But it remains his settled intent, in the face of all obstacles, to persist in this ministry. And some faithful respond and rally themselves into a brotherhood. This ministry, in behalf of the God whom he and they have personally discovered, becomes his enduring destiny.

IF THE CHRISTIAN CHURCH HAS A GOSPEL

By RALPH D. HYSLOP

[An alumnus of the University of Wisconsin and of C.T.S., class of '38, Ralph Hyslop is the Minister for Student Life, Division of Christian Education, Board of Home Missions.]

THE colleges are badly overcrowded this year, and the principal reason is the return of approximately a million men and women from the armed forces to the campus. A number of magazine articles with excellent illustrations have made the general public aware of this situation, but it is necessary to visit some of these campuses to get the full impact. During the past month I have been visiting both large and small colleges, state universities and church-related colleges. An increase in enrolment from seven to fourteen thousand at Michigan State creates no greater problems than does Marietta's mushroom development from a pre-war peak of four hundred and fifty students to its present eleven hundred. At the latter college twenty girls have just vacated the president's house (where the garage is being converted to a dormitory), and a houseboat on the Muskingum River serves as a home for a group of ex-G.I.'s. In all college communities students are being housed under conditions which make study extremely difficult, and thousands are commuting from ten to one hundred miles daily.

Despite the crowded conditions, only hinted at in the foregoing words, a seriousness of purpose and an almost grim devotion to studies is common everywhere. Two attractive Senior girls in a mid-western college said to me wistfully the other day: "Are the men on all campuses as uninterested in social affairs as they

seem to be here?" I could only answer that this seemed to be the case, pointing out what they already knew, that many were married and that others were convinced that they must attend strictly to business in order to make up for lost time. Some relaxation may come later, especially as the returned veterans discover that their powers of concentration are actually better than they were before the war and that they can study and have a good time, too. At the present moment, however, college is definitely no country club.

This seriousness applies not only in strictly academic matters. Discussions participated in by students both in classrooms and outside are notably more searching and purposive this year than before. (My own experience in student work goes back only to 1942, but others with longer periods of college contacts confirm my impressions.) This suggests immediately the possibility of presenting to this college generation the claims of the Christian ministry with far more effectiveness than in more normal times. Students, in my experience, have been profoundly impressed by what they have learned of the world's sickness, both by reading and by seeing it with their own eyes. And never forget that they *have* seen it with their own eyes. Speaking recently to a group of thirty about my experiences in Europe during the past summer, I was questioned by eight men, all of whom had been there as members of the armed

forces within the last two years. Mention the obliteration of Hiroshima by the atom bomb and you are quite likely to be speaking to a man who has walked about the ruined city. These men and women, unusually mature in many ways, are filled with a sense of despair at the terrible results of human ignorance and evil. They see no easy solution to our problems. Many of them are cynical, yet it is not the Sophomore cynicism we have known so well before; this is the cynicism of deep awareness unlighted by hope.

If the Christian church has a gospel which is true and vital, a realistic program for world unity, and a ministry to millions who are sick in body and soul, this is a generation which should know about it and be drawn to it. I would much rather talk about the ministry to men and women who know the shape the world is in than attempt to interest complacent and selfish inhabitants of some ivory tower. What is the challenge of the ministry today? It is the challenge of a faith—yes, and a theology—which comprehends the depths and heights of human existence. The grandeur and the misery of life are both somewhat better known to this generation of Americans than to that of the late twenties. Christianity must cause to live and speak again its convictions about human nature and destiny, and men who know that titanic power is held by those incapable of exercising it justly must begin to understand God's mercy and love in the light of his

power and justice. Where this vital reformation is taking place, young men are coming to the ministry of the Christian church with a new sense of its meaning. Read Roger Shinn's *Beyond This Darkness*.

The challenge of the ministry is the challenge of the Christian faith itself. It is also the challenge of the Christian congregation. An Indian friend of Ruth Seabury's has characterized the uniqueness of Christianity as its possession of a savior and a congregation. If we can help to make the Savior Christ real to men and women in the colleges today, we can also give them understanding and experience of the power of the congregation. There are needed on all our campuses small groups of students who are committed to a more intense Christian faith and life than their fellows. From these Christian communities will come decisive programs of action and decided persons, some of whom will become ministers. These candidates for the ministry will not be satisfied by a theology which is an ill-disguised humanism nor by doctrines of the church which forget the savior in the church. Eager for the best preparation in all the contemporary skills which the minister should possess, they will, I believe, be better able than we were to keep their eyes on the main purpose for which they have come to the Seminary: to become the ministers of Christ, the preachers of his Word of life, and the builders of his community throughout the world.

ARE YOUNG PEOPLE ENTERING THE MINISTRY?

By ERVINE P. INGLIS

[A graduate of Grinnell College, the University of Chicago, and C.T.S. ('21), Mr. Inglis has held pastorates in Nebraska and Colorado. He went to his present charge, the Congregational Church, Webster Groves, Missouri, in 1939.]

THE Editor suggests that the rising interest of young people in professional religious leadership may be an indication of revival. Such interest is marked in various communities. Churches of different denominations in our area report many choice youth seeking interviews with their pastors to talk over their desire to enter some full-time religious vocation. Here is the present list in our own church:

A young flier, wearing a uniform with a discharge button, sat across the desk. He had seen much. He was discouraged, he said, by the paganism in which he had been living. Destroying and killing stood in contrast to the Christian faith of his earlier years. High-school experiences in Pilgrim Fellowship had left a taste for religious leadership. So he had come to report his decision. Now he is a college Junior, preparing for the ministry.

A brilliant student leader came in one day, home on vacation. As a high-school Senior he had been responsible for worship programs in Pilgrim Fellowship. This had given him a sense of the thrill and beauty of genuine worship. He told of the small church in which he was preaching on alternate Sundays. He was ready now to choose a theological seminary, so we discussed faculties and traditions. That was four years ago. He is almost ready now to undertake a ministry to college students.

An attractive Senior coed came to the

study to show her engagement ring. She had decided to enter the ministry by the way of marrying a theological student. (There are ministers who know other young ladies who would be willing to enter Christian work by the same route.) Meantime she is doing an apprenticeship in a neighboring church office.

Two university students rang the doorbell of the manse. Both had recent military discharges. One had shifted his course from engineering to social work. Both were weighed down with the suffering they had seen and wanted to inquire about opportunities for service under church auspices. We had a profitable hour discussing types of Christian leadership opening up to young men who, like Dr. Schweitzer in Africa, desired to help alleviate some of the world's suffering.

The phone rang one afternoon. A high-school Senior girl wanted an appointment. An interview gave her information as to how she might prepare herself for home-missionary work, probably teaching in a school for Negroes.

From a Japanese relocation center came a Nisei boy who was a Buddhist. Christian young people surrounded him with friendliness, and the church showed an active interest. One day he asked for the loan of a Bible and later requested baptism. In one of our young people's summer conferences he showed effective leadership. With the enthusiasm of a con-

vert, he is preparing to be a Christian minister among his own people.

Two brothers, one with army, the other with civilian public service experience, plan to invest their lives in helping people. They want to be ministers but are impatient with ordinary middle-class churches and also with ordinary "liberal" religion. Their interest is in the underprivileged and the dispossessed. These boys are uncertain as to the kind of training which will best fit them for such service. One looked forward to "an undergraduate course in sociology with perhaps one year in seminary."

A marine recently came home on furlough. He had entered military service with considerable idealism but came home disillusioned. He is in revolt against the low standards and has grown in his appreciation of the meaning of religion. He wanted to discuss plans for later training, declaring, "The older I get the surer I am that I will have to be a preacher."

A young naval officer, home on leave, phoned to ask for a "bull session on religion." He thinks he has found something real which makes the conventional religion of his boyhood seem inadequate. Most of his earlier religious education, he felt, had missed the mark. It had failed to give him any vital understanding of real religion, giving him little to command his life and loyalty. In spite of the arguments of his pastor, he thinks he will become

either a fundamentalist leader or a Catholic priest.

And then there was the marine flier, a wing commander in the Pacific. He spoke with intensity when he said, "I have done so much damage that I must try to make up for it." As a boy he had thought of being a minister but had dismissed the idea. Later experience, however, has brought him back to his earlier plans. "In the service we always reached for something to which we could cling when we were staggering," he said. "I feel a great need for a strong religious faith in my own life, and I hope to be able to help other people toward it as I help myself." We got out catalogues and discussed courses. He will enter the Seminary in the Spring Quarter.

So these young people have come, most of them seeking a picture of the type of work open to them. Many of them need encouragement. They are often uncertain of their fitness but have a definite conviction that God wants them to help people in this troubled world. Not all will follow their present plans, but most of them are convinced of their call and have already begun their preparation. In a world accustomed to training its youth to destroy, it is a high experience in the life of any minister when he can have some part in the guidance of young Christians who stand ready to give their lives to the high callings that are in Christ Jesus.

A SEMINARY STUDENT LOOKS AT CLINICAL TRAINING

By GEORGE R. TOLSON

[Mr. Tolson, a graduate of the University of California and of C.T.S. ('46), is pastor at Santa Rosa, California. These paragraphs are from a paper which he read before the Chicago Council for Clinical Training at its annual meeting in 1946.]

CLINICAL training has meant the discovery of that crossroad of my life for which I have been seeking—the crossroad where my religion, my love and concern for people, and my academic interest in personality problems meet.

It has given fresh content to my theology, making it possible better to understand the profundity of our theological symbols—a new language for our faith, a bringing-up-to-date of old ideas. To a great extent it has equipped me to understand people, to reach and recognize their needs, to share with them their problems sympathetically, to help in the cure of their souls and bodies, and, most of all, to be accepted by them. It has aided me to get at the deeper, more insidious problems of man, which are so often of a nature that may be called “spiritual.”

Clinical training also taught me much about social problems: why there is much crime, delinquency, mental illness. Those in class came to realize that pastors have

to minister not only to sick souls but to a sick society.

Again, the students were led to a better understanding of institutional problems and to greater cooperation with institutions and their staffs. Of vast importance is the interpretation to the public of these institutions and of the problems they seek to meet. The patients to whom I spoke concerning this question felt that this was the greatest contribution of clinical training.

Also important to a student for the ministry has been revelation of a minister's opportunities to serve the community through the church. If there were ever questions in my mind as to the value of the church in the community (in addition to its being a place of worship), clinical training has answered those questions.

I believe that clinical training in its academic and practical aspects will make a most significant contribution to an understanding of our faith and to its implementation.

ALUMNI NOTES

Compiled by DAN and EULALIA WILLIAMS

1946. *David Oliver Long* is teaching courses in ancient and medieval history at the Junior College of Connecticut, Bridgeport, Connecticut.

1946. *Dayton and Mary Hulburt's* son, David Sherwood, was born November 17. Dayton is director of admissions of Berea College.

1946. Mr. and Mrs. *George Alley* proudly announce the birth of a son, Lloyd Douglas Alley.

1946. *Doris Greaves*, who was a secretary for the World Student Service Fund for a couple of years, is now teaching religion at Macalester College in St. Paul, Minnesota. In addition to her teaching, she is responsible for directing some of the campus religious activities.

1945. *Don Wenstrom* has recently returned from England and is now assistant minister in the Plymouth Church, Lansing, Michigan. Don, who is an excellent photographer, has brought back a large collection of Kodachrome slides of England.

1945. The *Daniel Boxwells* on September 19 became the parents of a daughter, Helen Jean, who was born at Hanapepe, Kauai, Hawaii.

1945. *Leon Thomson* has moved from the Federated Church of Oswego, Illinois, to the First Congregational Church of Canton, Illinois.

1941-44. *Helen Osborne* is home in Columbus, Ohio, after a year's work in a London mission. She reports a memorable experience with one of its high points a visit to a young people's conference in Holland.

1943. *Charles and Evelyn Broadbent's* son, Warren Matthew, was born September 15 at Bridgeport, Connecticut.

1942. *Marvin Halverson* is studying with Professor Nathaniel Micklem at Mansfield College, Oxford, England. *Al Ronander* (1941) is now minister in Marvin's former parish in Wilton, Connecticut.

1942. *Frank Dorey* has succeeded Rev. Francis W. McPeck as chairman of the Legislative Committee of the Council for Social

Action. Frank is now assistant professor of social ethics and the sociology of religion in the Howard University School of Religion, Washington, D.C. He specialized in race relations during his four years in the Department of Research and Survey in C.T.S., and during the year 1944-45 was acting pastor of the Church of the Crossroads in Honolulu. *Howard Stone Anderson* (1928) is also a member of the Legislative Committee.

1942. Mr. and Mrs. *Herbert R. Loring* have a daughter, Katherine Moray, who was born October 30. The Loring's address is: 12 Maple Street, Peabody, Massachusetts.

1941. *Eugene and Betty Meyer* announce the birth of a son, Eric Herndon, on November 7 at Richmond Hill, Long Island.

1937-40. *Lawrence Upton* is working for the Committee for War Victims and Reconstruction.

1939-40. *Petr Fischer*, after several years' teaching in Doane College, is now teaching history at Michigan State College in East Lansing, Michigan.

1938. *Merrill Beale*, of the First Congregational Church of Gary, Indiana, will move on January 1 to the First Congregational Church of La Salle, Illinois.

1937. *Don and Corinna Bourne* have a new daughter, Linda Kay, born on September 13. Address: 833 Lavette Street, Benton Harbor, Michigan.

1936. *Shirley E. Greene* has resigned from Merom Institute, to which he has given outstanding leadership for many years, to become rural secretary of the Council for Social Action.

1934-36. Mr. and Mrs. *Charles C. Major* have a daughter, Marcia Rachel, born October 17. Address: 206 E. Beecher Street, Bloomington, Illinois.

1933. Chaplain and Mrs. *Joseph Calvin Sides* announce the birth of Kenneth Jacob on October 14. Address: 2200 Montana, El Paso, Texas.

1933. *Clayton Stowe*, on leave from a chaplaincy in the Army Air Force, is returning to active duty with the 3028th A.A.F. Base Unit at Luke Field.

1931-33. *Esther Ewell* is now director of Christian education for the northern and southern areas of the Congregational Church in Illinois. Address: 119 E. Nebraska Street, Peoria. She has already done outstanding work in Michigan and Iowa.

1931. *Joseph and Helen King's* fourth child, Judith Ann, was born on September 10 in Oberlin, Ohio. She is the eighth grandchild of President Emeritus and Mrs. Albert W. Palmer.

1919-20. *Ralph Kendall Schwab*, who took his Ph.D. from the Divinity School in 1920, has left the Rosedale Church, Kansas City, Kansas, to become dean of the chapel and professor of religion in Buena Vista College, Storm Lake, Iowa.

1912. *Vaughan Dabney*, who has served for many years as dean of Andover-Newton Theological School, was inducted as acting president of the school on September 17.

1895. We are pleased to report the happy event of the sixtieth wedding anniversary of Mr. and Mrs. *Thomas A. Warner*, of 1225 E. 124th Street, Cleveland, Ohio, on September 9.

They were married at Burgess Hill, England, and came to America in 1890. He has held pastorates at Clinton, Perry, and Whitehall, Michigan, and at Newark, Andover, and Barberton, Ohio. He has also served as assistant pastor of the First Presbyterian Church of East Cleveland and of the Boulevard Presbyterian Church of Cleveland. Mr. Warner is now writing for church publications, while Mrs. Warner is active in Red Cross work.

In Memoriam

1894. *Rev. Charles E. Cushman* died on August 4 at Iowa Falls, Iowa, at the age of seventy-six. He was a graduate of Grinnell College and of the Chicago Theological Seminary and served churches in Iowa for fifty years.

1904. *Emery Ward Ellis* died on June 21 in Fairfield, Nebraska. He was born near Sac City, Iowa, October 20, 1876. He attended Doane Academy, graduating from the college in 1898. He married Minnie Case in the year in which he graduated from the Seminary, and in that year the couple went to China as missionaries. They returned to America in 1927 for reasons of health.

The Merger

(Congregational Christian—Evangelical and Reformed)

Are you

☐ For

or

☐ Against

Why?

(Signed) _____

Would you like to drop the Editor a card on or before January 13, 1947, giving your vote and reasons? We shall devote part of the next issue of the *Register* to the Merger.

BOOK REVIEWS

EDUCATION FOR SURVIVAL IN THE ATOMIC AGE: BOOKS, PAMPHLETS, AND AUDIO-VISUAL AIDS

Suggested by FRED EASTMAN

Books and pamphlets on atomic energy stream from the presses so rapidly that a busy minister cannot keep up with them. Most of them deal with the terrifying prospect of the next world war if waged with atomic weapons. Prophets have never had sounder scientific data to support a forecast of doom, for such a war will destroy civilization and a large proportion of the human race. A smaller part of the material deals with the benefits men may enjoy if they banish war and develop the constructive uses of this incredibly powerful force.

It may serve the readers of the *Register* to suggest certain selections from this expanding literature and from collateral aids in films and electrical transcriptions—selections designed especially for ministers alert to the importance and the urgency of the most pressing problem now confronting mankind: how to survive in the atomic age.

I

The following books and pamphlets, available from the National Committee on Atomic Information, 1749 L Street, N.W., Washington 6, D.C.:

Study Kit on Atomic Energy. Contains a study and discussion outline, the Acheson-Lilienthal Report, and an assortment of pamphlets and reprints on every aspect of atomic energy. \$1.00 postpaid.

The Atomic Bomb. A 64-page pamphlet prepared by the Atomic Scientists of Chicago. The weapon; problems of control, peacetime uses, legislation, how the bomb works, vocabulary. \$0.20; \$1.00 for 7.

I'm a Frightened Man. By Harold C. Urey. 8 pp. Recommended for distribution at forums. \$0.10 each; \$1.00 for 20.

Questions and Answers about Atomic Energy. 32 pp. Key questions answered by quotes from the experts. \$0.10 each; \$1.00 for 15.

Education for Survival in the Atomic Age. 6 pp. What organizations and individuals can do to help build world-wide freedom from fear. Recommended for distribution at forums. \$0.10 each; \$1.00 for 20.

Atomic Information. Monthly news bulletin of the National Committee on Atomic Information. Free to contributors. Single copy, \$0.15; bulk orders, 25 for \$1.00.

One World or None. Basic to any informed discussion of atomic energy. Best seller by the scientists and experts on international affairs. \$1.00 at bookstores or the N.C.A.I.

Education for the Atomic Age. Teacher's guide and bibliography. \$0.10.

The Atom Goes To Work for Medicine. A reprint of an article by Harry M. Davis in the *New York Times Magazine*, September 22, 1946. \$0.10 each; 25 for \$1.00.

II

From the same committee, these film strips, motion-picture films, and electrical transcriptions for use with groups of adults and young people in churches and schools:

"How To Live with the Atom." 35 mm. cartoon film strip with narrator's text and discussion manual. Running time, twenty minutes. Answers basic questions briefly, accurately, and entertainingly. An ideal starting-point for lively and constructive group discussion. \$2.50.

"World Control of Atomic Energy." 35 mm. cartoon film strip with speech notes and guide. Introduces major problems for discussion. \$2.50. Sixteen-inch transcriptions with narration recorded at 33 $\frac{1}{3}$ r.p.m. \$5.00 extra.

"Deadline for Living." A fourteen-minute documentary play which presents vividly the implications of the Atomic Age. It is expertly keyed to move listeners deeply and at the same time to provide constructive outlets for their emotion in the form of concrete suggestions as to what they can do. This dramatization has been electrically transcribed on a sixteen-inch disk (for

use on standard radio turntables which revolve at $33\frac{1}{3}$ r.p.m.) and may be had for \$10 from the National Education Association, 1201 16th Street, N.W., Washington, D.C.

III

Books and pamphlets from other sources. The following treat particularly the political, moral, and religious implications of atomic energy:

In the Name of Sanity. By Raymond Swing. Harper & Bros. 116 pp. \$1.00. A series of twenty-two fifteen-minute broadcasts, in which this great commentator interprets the significance of the atomic discoveries for our political, social, and moral life.

The Control of Atomic Energy: Proposals before the Atomic Energy Commission and Unofficial Plans. September, 1946, issue of *International Conciliation*. Carnegie Endowment for International Peace (405 W. 117th Street, New York 27). 136 pp. \$0.05. "Introduction," by James T. Shotwell; "Text of Resolution of January 24, 1946, Establishing the United Nations Commission on Atomic Energy"; "Proposals for an International Atomic Development Authority, by Bernard M. Baruch on Behalf of the United States, June 14, 1946"; "Additional United States Memoranda, July 2, 5, 12, 1946"; "The Russian Proposals for International Control, by Andrei A. Gromyko, June 19, 1946"; "Statement by Mr. Gromyko, July 24, 1946"; "Views of Australia, by Herbert V. Evatt, June 25, 1946"; "Additional Australian Memoranda, July 1 and 8, 1946"; "Draft for a Convention on Development and Control of Atomic Energy, by the University of Chicago Committee"; "Draft Convention of the Carnegie Endowment Committee on Atomic Energy."

A Bomb Fell on America. By Hermann Hagedorn. Pacific Coast Publishing Co., 1946. 57 pp. \$1.25. An epic poem of the repercussions on America from our use of the atomic bomb. Written with the spiritual sensitivity of a genuine poet and the religious passion of a modern Isaiah.

Last Reprieve? By Edwin McNeill Poteat. Harper & Bros. 105 pp. \$1.00. Ministers familiar with the poems and books by Dr. Poteat will need no urging to secure his latest work. He has packed an enormous amount of erudition and insight into this brief and uniquely constructive essay. With courage amounting to audacity he challenges the scientists—anthropologists, sociologists, endocrinologists, psychiatrists, psychologists, as well as physicists—to join the historians and philosophers in a quest for a universal moral law. Nothing less, he holds, will serve as a basis for a world community, a world law, and a world state. And without these our chance for survival on this planet grows smaller day by day as the stock pile of atomic bombs grows larger.

THE ICEMAN COMETH

By Eugene O'Neill. Random House, 1946. 260 pp. \$2.50.

In 1933 I wrote an article on "Eugene O'Neill and Religion" in which I pointed out that O'Neill in all of his plays up to that time had been a stern moralist but had seemed unaware of the deep spiritual insights of Christianity. With expert craftsmanship he had put his central characters under the pressure of great crises and then increased that pressure to the point where each character's soul was broken open so that the audience could see its innermost struggle. In that riven soul O'Neill revealed the inner conflict between the forces of good and evil. In nearly every instance the forces of evil won out—not because Mr. O'Neill wanted them to win but because he saw that the wages of sin is death and he could not honestly portray any other outcome. Toward the end of that article I expressed the hope that he might some day discover the other half of the truth: that the gift of God is eternal life.

He apparently made that discovery a little later and inculcated it into his drama *Days without End*, in which he portrayed the power of forgiveness and of divine grace in the lives of his two central characters. Although that play failed on Broadway, I hoped that his

next play might give evidence that he had remembered his discovery.

Twelve years of silence have elapsed, and now he brings forth *The Iceman Cometh*. In it he portrays some eighteen drunks and prostitutes, all habitués of a cheap Raines Law Hotel in the year 1912. Each of these human wrecks lives on his "pipe dream," that is, his illusion that he is only temporarily stranded and that tomorrow will see him sailing happy seas again. Challenged by one of the characters to put this pipe dream to a test, each of the others in turn sallies forth—only to return a little later, more broken than ever, to seek solace in alcohol. They are all afraid to live and even more afraid to die. They are filled with pity, sentimentality, and rotgut, and at the fall of the curtain they are trying to escape from life in drunken revelry. Each may still cherish some fragment of his pipe dream, but their only destiny seems to be an accelerated disintegration until the Iceman (Death) comes to end it all.

Obviously Mr. O'Neill has forgotten his discovery and has reverted to his pessimism. Life, as he sees it in *The Iceman Cometh*, is not only sordid but despicable and without worth or dignity or hope.

FRED EASTMAN

THE GOD WE WORSHIP

By Roger Hazelton. Macmillan, 1946. 160 pp. \$2.00.

This is the C.T.S. book of the year. Three years ago Roger Hazelton published his widely acclaimed *The Root and Flower of Prayer*. The present volume on the theology of prayer will add to his laurels and put many readers deeply in his debt. He understands that in religion praying and thinking must reinforce each other or they will destroy themselves. The problem he poses has to do with the reality of the God we address in prayer. This is a book to rebuke, albeit indirectly, the many people who these days are intensifying the problem of worship by attacking it at the wrong place. They bash out the rear of a church building and append a chancel, or they displace the Bible from its central Protestant position to a side place. They tinker with ceremonials. Such activities are symptoms of the spiritual disease

Roger Hazelton undertakes to cure by getting at the roots of the difficulty.

Worship has to do with truth. Unless it is a real meeting with the true and living God, it is nothing. What meaning and truth are there in the ascription to God of love, of holiness, of goodness? In what sense can we pray to him as Almighty? Can we pray to Christ? I shall not recount Hazelton's keen analysis and elucidation of these central and cherished Christian convictions. But I shall deal with three other matters in three sentences. It must have taken some courage for a member of the faculty of Andover-Newton Seminary to criticize, as Hazelton does, even though mildly, the Scandinavian theology's stress on love as *agape*. In Hazelton's chapter on Christ, is there a recollection of that famous evening when Ernest Hocking, Alden-Tuthill lecturer, was answering questions and, under the inspiration of the moment, described Jesus as "the human face of God"? C.T.S. students who were at the Seminary at that time, as well as before and after, will know at once who the Jean is to whom Hazelton dedicates his book, even though they may not be able to translate the Italian inscription.

I wonder whether as others read the volume they, too, will find it stirring the well-springs of prayer within them. Alas, such is not the case with most theological treatises.

ARTHUR CUSHMAN MCGIFFERT, JR.

THE CHRISTIAN HERITAGE IN AMERICA

By George Hedley. Macmillan, 1946. 177 pp. \$2.00.

The author of this book, onetime teacher in the Pacific School of Religion and now professor of economics and sociology at Mills College, is one of the most exciting and many-sided Christian leaders in the San Francisco Bay area. The chapters derive from college chapel talks. Something of the history, claims, and values in each of a dozen or so strands in the Christian heritage of America is presented in terms of contrasts, filling of gaps, and continuities. The writer's own judgments are given candid and persuasive expression in two concluding chapters on "The Hebrew-Chris-

tian Tradition" and "The Church of the Future." Vividly and concisely written, these chapters should serve as admirable letters of introduction and recommendation of the members of one denomination to another. I predict their wide use in young peoples' study groups.

As I read the book, I kept wondering whether Dr. Hedley's intense social concern would find utterance. (He was founder and for several years director of a summer school for trade-union workers.) It does, emphatically though briefly, particularly in the chapters on "The Liberal Christians" and on "The Revivalists."

I hope I may be pardoned for quoting one incidental sentence. Its relevance to us at C.T.S. is obvious. "Polysyllables are useful, indeed inescapable in a theological seminary. To translate them into monosyllables, to apply them to life, should not be impossible in view of the simple and direct nature of the Christian gospel in its own essence."

ARTHUR CUSHMAN MCGIFFERT, JR.

PROBLEMS IN RELIGION AND LIFE

By *Anton T. Boisen. Abingdon-Cokesbury, 1946. 159 pp. \$1.50.*

Anton Boisen is a student, an explorer, and a discoverer. In his exploration he has sought always to get at the meaning of things, and especially at the meaning of religious experience, and of the relationship of that religious experience to the communities and the people with whom he is dealing. He has always felt that one of the first things to do is to take a look at the community. It is therefore expected that in this volume, in which he seeks to help the minister see what his problems are and how to solve them, he should begin with an analysis of the community, the home, and the individual and his development. He says: "The following outline is designed for a reconnaissance survey. It attempts to cover only the main aspects of community life and to furnish a background for the more intensive topical studies with which this manual is primarily concerned" (p. 14).

The purpose of this volume, according to Dr. Boisen, is "not to impart information but to help in the task of exploration and discovery

in the realm of social and religious experience" (p. 6). This little volume is a guide, helping the minister to see what is there to be seen and to understand what must be understood if he is to do his work well. One of the great assets of this volume is that it links together the community, the family, the individual in social conditions, the problems which people have, and the possible ways in which those problems can be met. It is a thoughtful manual, full of questions and outlines not simply for discussion but for understanding. The reader is reminded that he is not merely collecting material but that he is on a journey of appreciation and comprehension which is to yield a program of work.

The minister is urged to keep in mind the fact that, as he looks at the data which he is collecting and examining, he is to keep thinking of his church program in the light of the added knowledge which he receives. In looking at the community he sees things which need to be done and asks in what way the church can take responsibility. As he looks at the individual, he seeks to see how to fit him into the life and work of the church and of the groups which can give him health and healing.

Part II deals with types of maladjustment: the mentally ill, the delinquent, the sexually maladjusted, the alcoholic, and the physically ill. While all these topics must be treated briefly, comments are definite, practical, and helpful.

In Part III the author explains the principles of personal counseling, religious education, and religious conversion experience today. In dealing with the religion of the underprivileged, he sees how "religious concern tends to appear wherever, through frustration or thwarting, individuals are led to face the problems relating to their ultimate role in life." He sees the world at present as passing through its greatest crisis and senses the need for moral reconversion. He closes with the thought that vital religion is characterized by a strong missionary spirit. There is a compelling obligation "to share a new-found blessing. With the missionary spirit goes also the task of applying the spirit and principles of Jesus to the practical problems of suffering humanity."

His concluding chapter, "The Minister's Library," gives the minister's professional library on the understanding of human nature.

SAMUEL C. KINCHELOE

PORTRAIT OF A PILGRIM

By Buell S. Gallagher. Friendship Press, 1946. 184 pp. \$1.00.

The subtitle of this volume, "A Search for the Christian Way in Race Relations," indicates its subject matter. Buell Gallagher has applied imagination and understanding as well as a broad knowledge of the field to the topic "The Christian and Race." This book is part of the literature program of the Missionary Education Movement for 1946-47. The editors are to be congratulated for publishing such a forthright treatment of this difficult topic.

In the fictionalized treatment, a minister preaches a race-relation sermon only to be challenged by a layman "to produce the proofs to back up his sermon" and "to show that we can be Christian in race relations." The layman deposits one thousand dollars in a checking account to the minister for travel, with the understanding that he furnish proofs or else preach a sermon retracting what he said on Race Relations Sunday. The book is the story of this search, with letters back home describing the perplexities of the minister as he proceeds. He travels extensively, searching for proofs but finding instead problems and disappointments.

As the minister goes about, he concludes that: "color caste is the cause of race tension," there is anti-Semitism in Boston, Harlem is not happy in its segregation, Jim Crow procedures affect G.I.'s, the dual system of education does not work; and he shows what the Negro colleges are doing and how the missionary societies operate to encourage them. He sees segregated housing as a chief cause for the problems in race relations.

Back home he helps work out the problems of a race riot. His numerous activities start something in his home town. His own church accepts his challenges, and his layman "takes over the pulpit" and says what the modest

minister could not say. His church at home is the answer to his search for a Christian way in race relations.

SAMUEL C. KINCHELOE

DISCERNING THE SIGNS OF THE TIMES

By Reinhold Niebuhr. Scribner's, 1946. 194 pp. \$2.50.

This book contains ten essays based on sermons preached in American colleges and universities. Mr. Niebuhr says that they were written after the delivery of the sermons and that "in the process of putting them in written form they were made somewhat more theological."

A reader acquainted with Niebuhr as a preacher, theologian, and political analyst will find in these essays all the tones and emphases that are characteristic of Niebuhr's teaching: the interpretation of the Christian life as a tension between frustration and fulfilment, an analysis of the historical process in the light of the dialectical relation between the relative-finite and the absolute-final, and a diagnosis of the present world situation from the aspect of the irrelevance of all utopian absolutisms of limited and partial judgments and decisions. He will also be struck by the one-sidedness of Niebuhr's message: the overemphasis of the call to the recognition of the sinfulness of all men and the underemphasis of the promise of the gospel that all will be saved by faith in the Lord Jesus Christ.

This manner of preaching is very timely, because the attitude most characteristic of Americans as they look upon the world is that of self-righteousness not too sure of itself. It is, therefore, important that the Christians among them should be reminded of the necessity to acknowledge themselves as sinners (forgiven, to be sure; but, nevertheless, forgiven sinners) in the sight of God and man.

However, Niebuhr undoubtedly tends to foreshorten the Christian hope by failing to teach the growth in grace both in personal life and in the church.

This impression may in part be due to the form in which these sermons are presented. Niebuhr himself calls them "sermonic essays." As such, they tend to be neither ser-

mons nor essays, for they lack the explicitness which theological essays ought to have, and they have lost some of the directness of sermons addressed to people of particular times and situations.

If I may express a personal opinion, I should say that I would rather listen to Niebuhr's sermons as he preaches them from the pulpit than read them in the form of sermonic essays and that I prefer to follow his arguments in his theological treatises rather than to receive them in the abbreviated form of extended sermons.

WILHELM PAUCK

JOURNAL FROM MY CELL

By Roland de Pury. Harper, 1946. 140 pp. \$1.50.

M. de Pury, a Protestant pastor of Lyon, France, and a member of the French Resistance Movement, was imprisoned by the Nazis for five months. The journal which he kept in his cell is a touching document of the struggles against loneliness, uncertainty, and despair that all prisoners have to undergo. His simple, direct account of his soul's agony speaks for the suffering which untold thousands of men have had to bear during the past years of oppression and war.

A book like this cannot be reviewed. It can only be urged on all who, by good fortune, have been spared the pains of injustice and tyranny.

WILHELM PAUCK

THE FAITH OF A PROTESTANT

By W. Burnet Easton, Jr. Macmillan, 1946. 76 pp. \$1.50.

Mr. Easton feels that there are too many Protestants—young and old—who do not know what they believe. In order to help them to understand their religion he has written this book on the major Christian doctrines. He himself says that he has oversimplified some of the discussion, and he makes no apology for it, although he hopes that "even the theologians will recognize a true witness to the Christian faith." I do not doubt that Mr. Easton's intention is earnest and sincere, but I am also bound to say that he has so mis-

interpreted some essential theological ideas that "oversimplification" is hardly the word to characterize his treatment of them. The chapter on the Trinity is almost fantastic. It does not seem to be based on a serious analysis of the historic interpretations. Other opinions, for example, that the Four Gospels are "more thumbnail sketches" than real biographies of Jesus, are arbitrary. On the whole, the book appears to be uninspired by competent theological thought. Young people and laymen deserve better theological books than this. Popularizations must be based on adequate knowledge.

WILHELM PAUCK

THE REBIRTH OF THE GERMAN CHURCH

By Stewart W. Herman. Harper, 1946. 279 pp. \$2.50.

On his return from Germany in 1942, after his ministry in the American Church in Berlin, Stewart Herman wrote one of the most illuminating books on the struggle of the German churches against the Nazis. It was entitled, *It's Your Souls We Want*. After a year's service as one of the directors of the German relief work of the World Council of Churches, he gives, in this new book, his impressions of the German churches and his opinion on their chances for survival. It is too early to expect of him a well-rounded and balanced interpretation of the history of German Christianity during the past terrible years. What he offers is a series of fresh, well-informed reports on the destruction the Nazis and war have wrought on the German churches, on the efforts that are being made everywhere to reconstruct what has been torn down; on the spiritual life, particularly in the circles of the Confessing churches; and, finally, on the terrible suffering of the German population in the eastern provinces that were ceded to Poland.

As one reads his deeply moving account, one is overcome by the awareness that, while German Protestantism appears to have great spiritual strength and the will to learn from the sad lessons of the past, its chances to reconstitute itself and to lay the foundations of a new Germany are lessened from day to day by the failure of the victorious powers to fur-

nish to the Germans effective political and economic means of survival and reconstruction.

WILHELM PAUCK

ST. PAUL, APOSTLE AND MARTYR

By Igino Giordani. Translated by Mother Clelia Maranzana and Mother Mary Paula Williamson. Macmillan, 1946. xviii+278 pp. \$2.50.

The author of this Roman Catholic portrait of Paul, according to the Translators' Note, has been well known in Italy as a teacher, journalist, and writer and is now connected officially with the Vatican Library. He has written on the social teaching of the New Testament. The present work is written for the layman, but "each statement is based upon research and rests, as it were, upon a solid foundation of critical and biographical data." Giordani's aim is to present a portrait of Paul in which the greatness of the apostle will appear and make its appeal. His method is to follow the narrative of Acts, fitting in the epistles at their proper point, retelling the story with elucidations, and concluding with chapters on the character and works of Paul.

Any Christian reader cannot but find instruction and stimulus in this conscientious and devout work. Yet it hardly imposes itself as of notable excellence for the purpose it has in view. The life and the teachings are well set forth, and the work is free from romanticism and false piety, but one misses any special distinction of treatment. The Protestant reader will be interested in special features that mark the Catholic approach. The Pastoral Epistles and Hebrews are counted as Pauline, and the record of Acts, with its discourses of Paul, is taken at face value. Certain emphases on the Tradition, on Peter, and on the role of works in salvation betray the presuppositions of Catholic scholarship, and objections are raised at various points to findings of modernist scholars.

Since the author has written on the social teachings of the New Testament, one turns with special interest to his treatment of Paul's social ethic. With regard to slavery, he notes

the apostle's acquiescence in the institution. "Paul was not a social agitator. To abolish slavery at that time would have been as ill-advised as to abolish the use of the machine today in our own technical age. The social condition that already existed was Christianized . . ." [i.e., within the church]. He thus summarizes Paul's position on slavery, concluding that in the Christian church "slavery (if it remains a lawful social institution) is morally annulled and shorn of its odium." But the eschatological conditioning of Paul's thought here is not mentioned. One feels that the slaveholders in this country in 1860 would have been happy with this exposition. Paul's teaching as to the place of women is similarly set forth without that readiness to criticize it in the light of the Holy Spirit which the best Protestant interpretation undertakes. The same holds with regard to the Pauline teaching on the political power. One may urge that the author is responsible only for setting forth Paul's own views. But in a volume of this kind, intended to evoke the significance of the apostle for contemporary readers, clarification in these matters is desirable, especially in these days. Submission to the powers that be had its qualifications in Italy and in Europe in the period during which the present book was written.

AMOS N. WILDER

THE WAY, THE TRUTH, AND THE LIFE

By Glenn Clark. Harper, 1946. 178 pp. \$1.50.

This book divides into an exposition in brief sections of three main topics: "The Sermon on the Mount," "The Parables," and "The Life of Jesus." In keeping with his mysticism, Mr. Clark rests much of his message upon the idea of the Kingdom of God as "within," a misunderstanding and probably a mistranslation of the well-known passage in Luke 17:21. Similarly, the parables of the sower, the leaven, etc., are given a strictly personal and mystical application. Thus, the bearing of the teaching of Jesus on private prayer and personal character is the center of attention. The author is resourceful in his illustrations from modern life, although he is sometimes led into grotesque figures, as when

he speaks of the "intellectual wiring" and "spiritual wiring" of the father of the epileptic boy. More serious is the ingenuous conception of the power of thought that reappears. "Someday the psychologists may be telling us that the reason why dangerous epidemics follow great wars is the hate that has been projected into the ether, intensifying the potency of the germs of any disease that may be epidemic at the time." Such questionable aspects are a limitation upon the genuine effectiveness of this call to discipleship.

AMOS N. WILDER

MAN AND SOCIETY IN THE NEW TESTAMENT

By Ernest F. Scott. Scribner's, 1946. 295 pp. \$2.75.

This study of the New Testament is aimed directly at our present social and political difficulties. The distinguished author is exhibiting the foundations of a Christian approach in these areas, as against a secular one, whether totalitarian or otherwise. His controversy is not only with secularists but also with any Christians who may overemphasize the social institution or the church at the expense of the person. The book carries a running attack on any views that place too much confidence in external social or political arrangements. At the same time, it insists that Christians are not to withdraw from participation in such matters, either as individuals or as sects. Indeed, a good word is said for Constantine's taking the church into partnership.

All this is based on a close scrutiny of the teaching of Jesus and of the New Testament. Professor Scott is impressive in showing that all society before Christianity was essentially communal rather than personal in character and that the New Testament in its religious view of the individual man furnished and furnishes the basis for all significant social freedom and progress. "It is not too much to say that the driving force behind the whole social movement of our time is nothing else than Jesus' conception of men as free personalities." This argument requires that the author explain the apparent indifference of the New Testament to concrete social abuses of the time and the bearing on this of the

apocalyptic outlook. Clarification at this point is the second great service that he renders in the book. The role of the gospel is to awaken men to their true selves. But men so refashioned have the power and the will to reshape all human community. The great figures of the New Testament saw that this was the only effective and available approach to the social problem of their day. This may sound like the Christian liberalism which is today under attack, but the author safeguards his thesis by his insistence that individual and social salvation are inseparable and by the profound way in which he asserts the religious grounds of Christian personality.

AMOS N. WILDER

ALBERT SCHWEITZER: CHRISTIAN
REVOLUTIONARY

By George Seaver. Harper, 1944. 124 pp. \$2.00.

This short volume is largely devoted to Schweitzer's philosophy and ethics. The "Christian revolutionary" in the subtitle refers especially to the independent position taken up by him over against the main traditions of Western thought. The book outlines the argument of the great missionary's *Decay and Restoration of Civilization and Civilization and Ethics* and amplifies this by reference to his other writings. This leads to a definition of his position in relation to other contemporary views.

Schweitzer is emphatically on the side of the antirationalistic and even of the anti-theological thinkers. A large part of his work is a demonstration that all attempts to base a religious philosophy on reason, nature, or historical process are vain. Similarly, all systematic Christian theology is artificial and unsound. Schweitzer calls us back to our existential human experience as the only sure basis of thinking and centers his thought on what concerns man and especially on ethics. Thus, he recognizes the "will to live" in ourselves and in all living creatures—and sees the principle of "reverence for life," motivated by pity, as fundamental. His total view is characterized as a practical mysticism. Attention is drawn, however, to the high valuation put by Schweitzer on the mysticism of Paul, and

the hiatus thus left open is not sufficiently clarified. Just how significant is the New Testament for his thinking? We know of its significance for his life.

AMOS N. WILDER

THE CHRISTIAN FUTURE

By Eugen Rosenstock-Huessy. Scribner's, 1946. 243 pp. \$2.50.

There is a new future reaching into every person's life today, but there is a lack of binding and inspiring names which may call forth from us the energies which will enable us to create that future. The suburb and the factory compose "interim America." We find there the millstones which grind all important names to pieces incessantly. Not until we can take the burden of loneliness from modern man and restore his powers of belief through a new rhythm of life and rebirth of meaning can Christianity attract modern man. But any attempt merely to reaffirm the old Protestant values is doomed to fail.

Christianity, however, is the very process of finding and securing the future. For the genius of Christianity is the perpetual re-enactment of the death and resurrection of its founder. The Christian today must ask: what new forms of death and resurrection does the present age demand of us?

Clearly, Christians must discover a way of constantly breaking with the old way of living, of ceasing to identify themselves with the world as it is. Sunday as a holiday of the spirit is a symbol of this Christian otherworldliness. The rhythm between work and this new form of otherworldliness (or holiday) becomes the necessary rhythm of life.

Part of our present problem is that the thinker and the warrior have no essential connection. Will we force the mind of the returned soldier to "go home to the past," or will we enable him to go on into the new future? If the people in our society who are responsible for articulating thought can divine and proclaim powerful names, then the man of action may have what it takes to create future.

Sometimes this book struggles to say essentially important ideas in a somewhat involved way and in thought forms unfamiliar to

Americans. While it attacks John Dewey, it shows that the author has never understood him. The endeavor to define the Cross in post-theological language does not quite come off but is suggestive. The writer is a vigorous fighter for Christianity as the essential force in creating civilization and succeeds in imparting some of his passion and allegiance to the historical sequence which Jesus founded.

ROSS SNYDER

MORE SERMON TRAILS FOR BOYS AND GIRLS

By Carl S. Weist. Harper, 1946. 147 pp. \$1.50.

This is one of the better of the many children's sermons that are usually miniature sermons for adults. The stories grow out of a wealth of illustrations from our common life. There is a vitality on the part of the preacher which comes through. The leader of the intermediate department of the church school and the pastor can use many of these sketches of life in services of worship.

ROSS SNYDER

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS 1947

By Earl L. Douglass. Macmillan, 1946. 408 pp. \$2.00.

The lessons for 1947 cover the following content: (1) the Gospel of John, in order to confront people with the Gospel; (2) certain parts of Samuel and Kings, in order to indicate the operation of moral law and the purposes of God in human history, as revealed in the rise and fall of a nation; (3) a study of great teachings on moral living in books such as Job, Proverbs; and (4) a similar study based upon the letters of early church leaders, the general epistles, Hebrews, Revelation.

The teacher will find helpful in teaching and profitable to his own religious life the summary interpretations in heavy type which often follow paragraphs of lesson treatment. These are the most valuable parts of the book, and the editors are to be commended on such format.

ROSS SNYDER

THE DYNAMICS OF LEARNING

By Nathaniel Cantor. Foster & Stewart, 1946.
276 pp. \$3.00.

For many years the theory of education and how to teach has been weighted down with experiments of how people can learn nonsense syllables and by well-worn verbalizations of theories. Nathaniel Cantor takes a fresh orientation; he tries to work out for teaching and learning the implications of the discoveries about human nature and how it changes, which have been made in psychotherapy. Further, he tries them out in his own teaching and in his book reports the results not in terms of statistics but in terms of letting us hear how students were doing and reacting to the process all the way through. No preacher or Sunday school teacher would want to imitate his method, since to try it takes considerable training. It is not the whole story of teaching anyway. But read his chapters on resistance, projection, and identification and see what it does to your preaching and leadership of your church. Take, also, his emphasis that learning is not the acquisition of verbal symbols but the acquisition of meanings, and let all he says about this work out the changes which it demands in your activities. If we could absorb the good in his outlook and procedures, we could recognize one of the major things that is wrong with our churches and church schools. We would have new procedures and a new way of evaluating the success of what we are trying to do.

ROSS SNYDER

THE CHURCH AND THE RETURNING
SOLDIER

By Roy A. Burkhart. Harper, 1945. 204 pp.
\$2.00.

This compendium of forthright counsel and practical experience has served a good purpose since it came out more than a year ago. The author has convincing credentials for the subject he has undertaken. The vigorous program carried on in the church to which he ministers has set a high standard in its appeal to "all sorts and conditions of men." To earlier experiences as a leader of youth and as a community

churchman he has added various contacts with chaplains and servicemen of rank and file.

His plea for a revitalized church looks beyond the immediate period of the war and demobilization. Most commendable is his emphasis that returning servicemen are of much the same stuff as when they went away, save that some of them at least will have gained some perspective by which to judge the church at large. Their need for a fresh realism and a more penetrating ministry is but the feeling of many other people "writ large." By practical suggestion and exhortation, rather than by convincing analysis, the author sets forth the hypothesis that the churches have a chance to buttress themselves in the very act of assimilating this almost entire school generation whose experience has had the setting of camp and battlefield.

WALKER M. ALDERTON

STUDY AND ACTION PAMPHLETS PRODUCED FOR
THE MISSIONARY EDUCATION MOVE-
MENT'S 1946-47 SERIES

Sense and Nonsense about Race. By Ethel J. Alpenfels. 46 pp. *Know—Then Act.* By Margaret C. McCulloch. 48 pp. *Seeking To Be Christian in Race Relations.* By Benjamin E. Mays. 48 pp. *Exploring India.* By Rose Wright. 48 pp. Friendship Press, 1946. \$0.25 each.

As is stated in the Foreword of the first of this series, "this pamphlet is a primer of scientific truth for all who wish to know the essential facts about race." The author, a member of the staff of the Bureau of Intercultural Education, serving as specialist in anthropology, gives a series of clean-cut scientific answers to the most typical questions which appear in almost all the discussions concerning race. In addition to meeting the conventional theories, she answers in a fascinating and easily readable style such questions as, "What is race?" and "How is it confused with religion, language, and nationality?"

Here in a few paragraphs in readily accessible form is the distillation of the best work that has been done throughout the world in analyzing significant factors pertaining to race. For those who wish to go further, a con-

venient "Reading Escalator" of supplemental materials is provided for each phase of the subject.

The second is a handbook for young people, indicating possible avenues for expressing their desire to help solve the race problem. It presumes a positive Christian approach and then proceeds to implement the Christian motive with specific suggestions of channels through which young people can work. The illustrative material is timely and relevant, and any individual or group could profit substantially by the suggested resources and methods. *Know—Then Act* presumes familiarity with the general sociological and anthropological data, but where this may be lacking, the references are supplied. This is "ammunition" of a splendid type.

The key to the third booklet lies in the phrase of the author, "The basic issues of life are not political or economic but are religious; God, man, ethics, and spiritual values. A belief in God and in man as revealed by Jesus is the most important issue facing the world today." The whole pamphlet is an amplification, and a well-presented amplification, of that theme.

Knowledge of the facts and of the agencies through which one can work does not guarantee that one will put into action the things which he knows. Likewise, a very substantial body of information about race from the anthropologist's point of view is no guaranty that this information will be made socially applicable. The ultimate problem is a religious one. There is no place for racial differences in the Christian faith. Dr. Mays does a superior piece of work in interpreting a Christian imperative for the kind of world some men dream about and others actually try to bring into being.

With these three excellent booklets, priced within the reach of every individual, there is available for anyone who would know the facts about race foundation material factually sound and fascinatingly written.

The fourth pamphlet concerns India, one of the two themes of the Missionary Education Movement for 1946-47. This program guide is intended to assist teachers of junior high groups who are desirous of conducting a class pursuing the India theme and contains sugges-

tions concerning the organization of the class, the division of the materials, and substantial resource material for use both by teacher and by pupils. As presented, it should generate considerable interest in the new information about this fabulous and little-known country.

VICTOR OBENHAUS

THE STORY OF THE FAITH

*By William Alva Gifford. Macmillan, 1946.
622 pp. \$5.00.*

This is a magnificent book! Few and far between are the really good one-volume histories of Christianity. This is one of them. It is written for those who "read history but have never read the history of the Christian religion." The subtitle startles us, "A Survey of Christian History for the Undogmatic"; yet what the author has to say is based on fact. And he says it well. Quotable sentences enliven the story on nearly every page. Here is one about the Jewish priest (the history begins with the ancient Hebrews): "It is a tribute to his tenacity and his courage that he survived; but it is easier to pore over ancient institutions than to work through dark days for a new and better world." Here is another ("The Revolt Spreads to Other Lands"): "The Reformed Church, in this reliance on discipline, was more like the Roman Church than was either the Lutheran or the Anglican." Or again (the last chapter, "The Valley of Decision"): "Protestantism approaches exhaustion for reasons implied in the process by which a religion, originally simple, becomes complex and comprehensive. Great religions spring from the solitary experience of a unique person." Yet the author feels that the answer to the question: "Is Christianity made obsolete by the advance of knowledge?" lies with Christian liberalism which, though now at a disadvantage, will uncover the real revelation of God in human nature and history.

Dr. Gifford is professor of church history and of the history of religion in the United Theological College, Montreal, and in the Co-operating Theological Colleges of McGill University.

Let me mention the high spots of this book, those periods in which the story is especially

well told. They are: the story of early Christianity; the era of the Reformation; and the eighteenth and nineteenth centuries. A one-volume church history is like a round-the-world traveler. What is seen as important in one place necessitates neglect of something else, which someone may regard as equally important. For example, the story is primarily that of *Western* Christianity, with the East largely omitted, save as the papacy, or the Crusades, or the Western nations have to do with the Near East. Yet, all in all, it is a grand story nobly told, comprehensive, factual, arresting, at times scintillating. This is the faith that has come down to us, and its history is so bold, so inspiring, so challenging that we dare not prove recreant to what is demanded of us as Christians in *this* age.

MERVIN M. DEEMS

FREEDOM WITHOUT VIOLENCE

By *Clifford Manshardt. Human Events Associates, 1946. 22 pp. \$0.25.*

"Our war-weary world needs a clear, fresh voice and it is entirely possible that this voice will come from ancient India." This is the next to the last sentence in this important presentation of the present political crisis facing India. The author, as many C.T.S. alumni know, spent sixteen years in the land about which he writes. He tells the history of *Satyagraha*, or the use of "spiritual force," and he tells it objectively, clearly, fairly. Of necessity, he gives in outline the story of the complex relationship existing between the Indian National Congress, the Muslim League, and the government. This is a vital pamphlet and should be called to the attention of Christian laymen.

MERVIN M. DEEMS

WHEREON TO STAND

By *John Gilland Brunini. Harper, 1946. 302 pp. \$3.00.*

What do Roman Catholics believe? What differentiates them from, let us say, conservative or fundamentalist Protestants? What must one believe and do to be a good Catholic? In our day it becomes increasingly necessary for Protestants to understand Roman Catholics. Mr. Brunini's book will aid toward that end.

Beginning with an explication of rational faith, the author, a Roman Catholic layman, advances to the mystery of deity, accounts for man's lost lordship, and shows the necessity for the coming of Christ the Lord. Mary, the Mother of God, holds a unique place in the church by virtue of her participation in the Incarnation and also in the sacrifice of her son on the cross.

Having dealt with the fundamentals of Catholic theology, the author next shows the central position of the church, which is one, holy, catholic, apostolic, and infallible, the chief organ of infallibility being the pope. Christ "gave His Church a charter, a constitution and by-laws in His teachings and commandments. He gave her His authority and delegated this to His representatives with power to act and have their decisions ratified in the court of heaven; He instituted her sacraments, rites and ceremonies and provided her new sacrifice" (p. 94). "She [i.e., the church] proclaimed always that she was of Christ, of Peter, and of Rome" (p. 97). Thus, the Roman Catholic "instead of being blown about in the winds of contradictory doctrine and theories . . . enjoys the security of a place on which to stand" (p. 108). Since the church existed before there was any New Testament, her authority guarantees the divine inspiration of the Scripture. Indeed, as the title makes clear ("Give me a place whereon to stand and I will move the earth," Archimedes), the church is the rock "whereon to stand." Not only is the church the ark of salvation, but she is also the fount of continual spiritual life and grace which flow through the seven sacraments. The chapters (more than seven) on these sacraments are especially noteworthy. The book has concluding chapters on the Decalogue, justice, prayer, the "Servant of the Servants of God," and a final one on "How Fares the Ideal?"

There are, of course, questionable statements. Not only Protestants but scholars would raise their eyebrows at this: "And immediately after Pentecost, acting on the inspiration of the Holy Ghost, Peter and they [i.e., the other apostles] were administering all seven sacraments" (p. 136). Historians would quarrel with many of the dates selected as the

beginnings of the various Protestant societies (p. 102), nor would the Eastern Orthodox churches recognize Michael Caerularius as their originator. There are also omissions. Practically nothing is said about church and state from the standpoint of religious freedom.

Nevertheless, Protestants who wish to understand what the Roman Catholic church means to one of its laymen should read the book. It is well written in simple, lucid style. Francis Cardinal Spellman commends the book to the general public with a brief introduction.

MERVIN M. DEEMS

THE ORIGINS OF CHRISTIAN
SUPERNATURALISM

By Shirley Jackson Case. University of Chicago Press, 1946. 239 pp. \$3.00.

"Christian supernaturalism arose to serve a functional need in the course of the new religion's expansion within its particular environment and in relation to characteristic modes of thinking prevalent in that day" (pp. 233, 234). After surveying the ancient world and the hold the supernatural had upon it, the author breaks down the areas of experience in which the extraordinary, unearthly traffic between gods and men is conducted by means of apparitions and other channels of revelation, the cult of the hero-savior, the approach of man to the gods, the protection of the gods over society and their help to individuals, and the destiny of the soul. Into each area of supernaturalism the new religion, Christianity, goes with its own techniques so ably developed and adjusted that it more than holds its own against competing philosophies and religions. But this conquest is made at the cost of the suppression of the mind, so that supernaturalism not only persists in our day but is often seized upon as the essence of religion. Indeed, present-day expression of supernaturalism takes three forms: (1) the holding to ancient tradition regardless of modern scientific investigation; (2) the perpetuating of biblical imagery of the intervention of deity despite natural law; and (3) the finding in history and in daily life expression of that spiritual power which is more real and dependable than any-

thing unnatural or extraordinary would be. The author, of course, takes his stand in the third category.

No one in the United States has done as much as Shirley Jackson Case to interpret Christianity as a movement of its time and in its environment. This book is added evidence that our religion showed its genius in accomplishing its task by demonstrating its ability in the whole field of the supernatural. What the author says is based upon sound scholarship and wide acquaintance with Greco-Roman philosophical and religious works. The way the author says it is so clear and objective that, taken together, the argument is incontrovertible.

MERVIN M. DEEMS

INDIA AT THE THRESHOLD

By L. Winifred Bryce. Friendship Press, 1946. 177 pp. \$1.00. Paper, \$0.60.

Dr. Robert Stuart MacArthur, one of the late, great pulpit orators, often delivered a fascinating lecture entitled "India, the Majestic and Mysterious." Mrs. Bryce, who has lived thirty-two years in India, shows in this book the majesty of her adopted land and reveals, at least partially, its mystery. I found that the longer I stayed in India, the less I knew about it but the more I was intrigued by its life. I stayed just long enough not to write a book about it.

But in this admirable study of India today and, more particularly, of what Christianity means there, the author takes us across the threshold of India, into its homes, its rural areas, its peasant churches, its industrial and tenement districts, its hospitals and health centers, its youth movements, and shows us what Christianity has done and what it may still do, as this great land searches for a working technique of independence.

MERVIN M. DEEMS

BEYOND PREJUDICE

By Toru Matsumota. Friendship Press, 1946. 141 pp. \$1.25. Paper, \$0.75.

This is an important footnote to the history of World War II. It tells the story of the part played by American Christianity in what Pro-

fessor Rostow of Yale Law School has characterized as "Our Worst War-time Mistake." That mistake was made by the United States government under the pressure of prejudice and selfish interests at a time of war hysteria and fear. It was the arbitrary and probably unconstitutional internment in concentration camps of over seventy thousand American-born citizens and their parents who were guilty of no crime except their ancestry and their "high visibility" due to racial heredity.

It is to the everlasting credit of the churches that, in the face of this critical situation, they stood firm for Christian brotherhood and maintained a commendable record of interracial good will and practical service. Gratitude for favors received is a well-known Japanese characteristic, and in this book a Japanese Christian, formerly a Y.M.C.A. secretary in New York, rises up to say "Thank you" to the Christian churches of America.

Begin on page 20 and read this close-packed, moving chronicle and you won't want to lay it down. When you do so, it will be with a desire to have it read and discussed in all your church groups, both for young people and adults. It is a cheering illustration of applied Christianity dipped right out of current history.

ALBERT W. PALMER

THE PREACHING MINISTRY TODAY

By *Roland W. Schloerb. Harper, 1946. 113 pp. \$1.25.*

Here is a very little book but packed full of religion and sense. Dr. Schloerb knows what preaching is all about and tells what he knows in plain, Anglo-Saxon speech. One can understand after reading this book why the author holds such a high place in the hearts of his own people. He is a preacher both to the head and to the heart.

The five chapters cover five essential things in preaching. A sermon must set out to accomplish something. The preacher is pleading for a verdict. The preacher is not putting on a "show" or a "performance." He is the proclaimer of "Good News." He deals with the big themes, the central truths, of the Christian faith. More than that, the preacher must have

insight. He is dealing with an old subject from week to week in which he must find something ever new and fertile. He must be able to paint what he sees in such fashion that others will see what he sees. Preaching is not denunciation but a something which makes people ask after the sermon, "What do you want me to do?" Preaching must show the next step in Christian living. Finally, the preacher is interested in persons. His aim is to build up, to encourage, and to enable people to meet their everyday tasks.

There is nothing prosaic about this book. It has light and life and movement. If any preacher wants to put meaning into his preaching, this is the book for him. I like the way he closes: "The preacher deals with intangibles. . . . He deals with ideas. He works with people. His instrument is the spoken word." It is a great little book.

FREDERICK K. STAMM

PREACHING WITHOUT NOTES

By *Clarence E. Macartney. Abingdon-Cokesbury, 1946. 186 pp. \$1.75.*

The minister's task is not so much to preach a "good" sermon as one that will do good. With this as a thesis, the author discusses the method of preaching which is likely to do the most good. There have been great and effective preachers of every style, but the sermon that does the most good, he contends, is the one that is preached without notes. The advantage in this procedure is the direct appeal of the speaker to the members of his congregation. He does not minimize, however, the need for study, devotion, and careful preparation in the delivery of sermons.

This is more than a book on methods of preaching. Dr. Macartney has drawn upon the experience of forty-one years in the pulpit. He deals with many familiar subjects but adds to them the warmth of his personal experience. Here is a book that every young minister should read with care, and, by so doing, he will receive many clues for increased effectiveness. Those who are older will also profit from the journey of another fellow-traveler on the way.

WILLIAM A. JACOBS

HAMMOND LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept three weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower and is payable in stamps upon return of the book. The postage rate is 3 cents for the first pound *plus* 1 cent for each additional pound within three zones of Chicago. For all other zones the rate is 3 cents a pound for each pound.

It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

- Bible Study:* ALBERT, THOMAS, *The Manufacture of Christianity*
 BARNETT, A. E., *The New Testament: Its Making and Meaning*
 MANSON, WILLIAM, *Jesus the Messiah*
 MINEAR, P. S., *Eyes of Faith*
 RIDDLE, D. W., and HUTSON, H. H., *New Testament Life and Literature*
 RUNES, D. D. (ed.), *A Bible for the Liberal*
 RYLAARSDAM, C., *Revelation in Jewish Wisdom Literature*
 SMART, W. A., *The Spiritual Gospel*
- Church History and History:* BEARD, C. A., *American Foreign Policy in the Making, 1932-1940*
 CURRAN, F. X., *Major Trends in American Church History*
 McWILLIAMS, CARY, *Southern California Country*
 NORTHROP, F. S. C., *The Meeting of East and West*
 ULICH, ROBERT, *The Conditions of Civilized Living*
- Missions:* ABERLY, JOHN, *An Outline of Missions*
 LATOURETTE, K. S., *A Short History of the Far East*
- Psychology:* NEHRU, JAWAHARLAL, *The Discovery of India*
 ENGLISH, O. S., and PEARSON, G. H. J., *Emotional Problems of Living*
 GESELL, M. D., and ILG, F. L., *The Child from Five to Ten*
 LANDIS, P. H., *Adolescence and Youth*
- Philosophy, Theology, and Science:* BRIGHTMAN, E. S., *Nature and Values*
 DEWEY, JOHN, *Problems of Men*
 *EASTON, W. B., JR., *The Faith of a Protestant*
 FERRÉ, NELS, *Faith and Reason*
 WIEMAN, H. N., *The Source of Human Good*
- Practical Theology and Worship:* BLACKWOOD, A. W., *Preaching from Samuel*
 *HAZELTON, ROGER, *The God We Worship*
 *NIEBUHR, REINHOLD, *Discerning the Signs of the Times*
 SCOTT, J. F., *The Religion of the Lord's Supper*
 SHANNON, F. F., *The Christ of God*
- Social Ethics and Sociology of Religion:* BROWN, HARRISON, *Must Destruction Be Our Destiny?*
 GALLAGHER, B. G., *Color and Conscience: The Irrepressible Conflict*
 HERTZ, R. O., *Man on a Rock*
 HUTCHINSON, PAUL, *The New Leviathan*
 MUMFORD, LEWIS, *Values for Survival*
- Drama, Biography, and Literature:* G. B. S. 90: *Aspects of Bernard Shaw's Life and Work*
 MARTIN, HUGH, *Great Christian Books*
 *O'NEILL, EUGENE, *The Iceman Cometh*
 PERKINS, J. R., *Antioch Actress*
 SHRIDHARANI, KRISHNALAL, *The Mahatma and the World*
 SITWELL, EDITH, *Fanfare for Elizabeth*
 ZWEIG, FREDERIKE, *Stefan Zweig*

EVAH OSTRANDER, *Librarian*

* Reviewed in this issue.

(Continued from inside front cover)

Thursday: Protestantism and World Christianity (PAUL MACY)

Friday: The Theological Crisis in Protestantism (A. C. MCGIFFERT, WILHELM PAUCK, JOSEPH HAROUTUNIAN)

Afternoon Clinics and Work Groups

2:00-4:00 P.M. *Tuesday, Wednesday, Thursday*

1. Preaching and Speech (WALLACE ROBBINS and DAVIS EDWARDS)
2. Religious Education (ROSS SNYDER)
3. The New Rural Church in a New Rural World (VICTOR OBENHAUS)
4. Pastoral Counseling (FRED KUETHER)
5. Wednesday afternoon only: a special meeting for ministers' wives

Demonstration and Utilization of Audio-Visual Aids
(Under direction of ROSS SNYDER)

4:30-5:30 P.M. *Tuesday afternoon*

7:00-8:00 P.M. *Tuesday, Wednesday, Thursday evenings*

*Discussion of Proposed Merger between Congregational Christian
and Evangelical and Reformed Churches*

4:30-5:30 P.M. *Wednesday afternoon (A. C. MCGIFFERT, W. ALDERTON)*

Tea and Informal Reception for All Participants

4:00-5:30 P.M. *Thursday afternoon*

Special Luncheons

Tuesday Noon: State Superintendents and Visitors (ROBERT CASHMAN in charge)

Wednesday Noon: Alumni Association of C.T.S. (D. WILLIAMS and A. C. MCGIFFERT)

THE ALDEN-TUTHILL LECTURES

by BUELL G. GALLAGHER

Tuesday, Wednesday, Thursday evenings at 8:00

"The Struggle for Human Freedom in America"

1. "The Battle of Ideas: The Derogation of Deity"
2. "The Nemesis of Nationalism: *Deus miseratur*"
3. "Racism Rampant: The Color of Christianity"